

THE AMERICAN MISSIONARY

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NEW SERIES
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AFTER THE COUNCIL—WHAT?

THE meeting of the National Council was a mount of privilege to all who were there and has awakened the interest of all who have read about it or heard its work presented. Such an experience for the Church enlarges her responsibilities and immediately challenges her faith and endeavor. Grave duties were laid upon those responsible for the executive work of the Denomination by the action of the Council. The new Commission on Missions, the Executive Committee, the General Secretary, the Board of Relief for the Annuity Plan it was charged to make effective, in fact all the Secretaries and Boards are brought face to face with new conditions and obligations that are imperative. How are they responding?

Already the Executive Committee and the Commission on Missions have held important meetings and are taking up their several tasks with wisdom and courage. The General Secretary, though not yet able wholly to lay aside the duties which were his as Secretary of the Home Missionary Society, is taking hold of these vital problems with zeal and tact, and what is of the greatest importance, with affection for his brethren, considerateness and humility. Surely the Council made no mistake in calling Dr. Herring to this post of honor and place of service.

The Board of Relief is earnestly endeavoring to provide a way to make the Annuity Plan effective at the earliest possible date. Its efforts at present are along these lines.

First: To perfect the plan, get its status as to the Charter, as to its relation to the relief work of the Board.

Second: To secure a maintenance fund to cover the initial expenses of getting the plan started and getting after the proposed \$2,000,000 as an Endowment for the Fund.

Third: To secure the necessary 300 ministers to put the plan into operation. This is the minimum number. Full information has been sent to all Congregational Ministers eligible. Many applications have been received but as yet not enough.

All these things illustrate the new life and force stirring the workers and increasing the interest of the Churches since the Council adjourned. Every Secretary and agency of the Churches in the larger field of the Denomination seems at once to be aroused to put forth new efforts. They were all busy before and under great stress to accomplish their tasks, but now the tasks are greater than ever. But all this will be in vain unless the Divine Spirit attends the workers. Without this blessing, new plans, renewed zeal and larger hopes will be unavailing. While it is a time to work it is more than ever a time to pray.

May we remind pastors and Church treasurers in this last opportunity before the time is passed that all offerings to be credited to the year 1913 and to be reported in the next Year-Book must reach the treasurers of the National Societies on or before January 10, 1914. No receipts after that date can be credited to 1913. This is made necessary by the determination to furnish the figures to the Year-Book in time for its earlier issue than heretofore.

The wife of a pastor in Connecticut writes, under date of Dec. 14:

"Your magazine has been coming into the parsonage ever since the most happy consolidation. It has grown increasingly valuable and we read it from cover to cover. I am happy to send you the enclosed list of 27 paid subscriptions for 1914."

A pastor who sent us a club of 152 from his church for 1913, and who is now making up his club for the coming year writes us this week: "I am proud of your magazine. It has proved a great help in arousing my parish to wise, enthusiastic home missionary activity."

Still another writes: "I miss the visits of the AMERICAN MISSIONARY when, for any reason, it fails to knock at my door. It is good, inspiring and uplifting. I cannot well do without it."

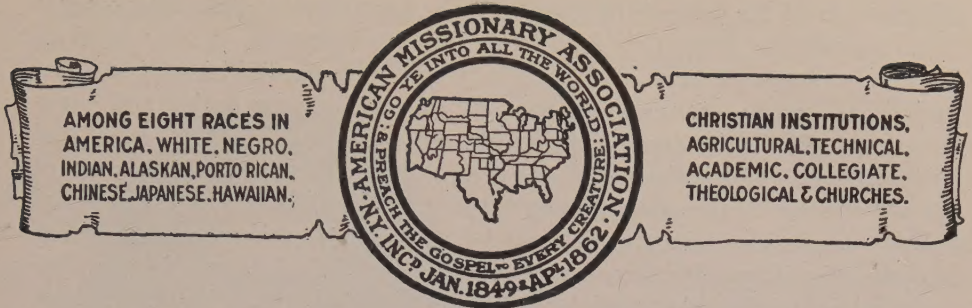
Rev. Francis E. Clark writes, in a late letter to us: "Let me congratulate you, while I am writing, on the constantly improved appearance and interest of your magazine."

A pastor in South Dakota, under date of December 17, writes:

"I am enclosing herewith my check and a list of 27 subscribers for the AMERICAN MISSIONARY. We have a total membership of 19 and a club of 27, 50% more than the membership. This is a missionary church and a country field, but whether a church is self-supporting or a mission, a club like this is simply a matter of going after them. We need on a field like this just such a magazine as the AMERICAN MISSIONARY, and the rates you have made make it possible to secure a club like this with little effort."

These commendations of the Magazine are from among many of the same kind. Those who receive and read it are greatly pleased with it. It would be of immense value to every pastor, if it could be circulated freely in his parish. It would keep his people informed as to the work in this country and so increase their interest in it. It would promote benevolence. It would aid the church in meeting its apportionment. Its price in clubs, though each magazine is mailed to the individual, is very low; fifteen cents a year. Its value is well worth working for. It is your agency. Why not use it? We should at once pass on from the circulation of 30,000 copies to double that number, even to 100,000 copies.

The "Home Missions Prayer Calendar," for 1914 is ready. It is issued by the "Woman's Home Missionary Federation." It is attractive, suggestive, stimulating and ought to be in every Congregational home. It can be obtained of Mrs. W. W. Newell, 19 South La Salle Street, Chicago, Illinois, at 10c a copy, 3 for 25c, and 100 copies for \$7.00.



OFFICE, 287 FOURTH AVENUE, NEW YORK.

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EXECUTIVE COMMITTEE OF THE AMERICAN MISSIONARY ASSOCIATION TERMS EXPIRE

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1918

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1914

Rev. William W. McLane
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1915

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1916

Rev. William H. Ward
Willis D. Wood
Edward P. Lyon

1917

John R. Rogers
John M. Holcombe
Mrs. C. G. Phillips

THE NEW YEAR

"Oh, a wonderful stream is the river of Time,

As it runs through the realm of tears,
With a faultless rhythm and a musical rhyme,
And a boundless sweep and a surge sublime
As it blends with the Ocean of Years.

How the Winters are drifting like flakes of snow,

And the Summers like buds between;
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow
As it glides in the shadow and sheen."

The Old Year has gone. It has done all that it could do for us considering our imperfect co-operation with the chances it brought. It is not to be blamed for our lack of knowledge or our lack of care. It brought us many joys and it brought us sorrows. It is past and we have done with it.

It has not done with us however. It will come back many, many times. It will make itself heard with its happy memories and its vain regrets. We shall think about it and dream about it, but its opportunities will not return. What "might have been" passes with the Old Year. We might have done some things differently; perhaps have been more thoroughly just to ourselves, more thoughtful, kinder and generous to others. However that may have been, the New Year is here. It comes with its

inheritances of the past, with its legacy the sum total of the achievements of its ancestors. Not as an infant but like Minerva who sprang forth in full armour from the head of Jove. It brings new possibilities of life, especially to youth—not so many to some of us—but new duties and experiences to all. In its legacy of the old will be old habits, old cares and old anxieties, but it offers new endeavors and new hopes. Whatever of the old it inherits for our common history, it will be new in its personal answers to personal life. It will not be new in the patience and devotion of those who have gone from our homes in their missionary spirit to educate and evangelize those who need them. But to those instructed and led how much will be new!

So we welcome the New Year. May it be new to us all in the richer love of God to make us better, stronger, purer, nobler, more manly, more womanly, more faithful, and thus gladder and happier in all to which God has called us.

"Life is a book in volumes three—

The past, the present, the yet to be.

The first is finished and laid away,

The second we're reading day by day,

The third and last of volumes three

Is locked from sight. God keeps the key."

PRESIDENT KING

THE AMERICAN MISSIONARY ASSOCIATION rejoices in its new President, the REV. HENRY CHURCHILL KING, LL.D., of Oberlin College. The President of Oberlin by all the traditions of the past is pre-eminently President of the American Missionary Association. Long live President King.

THE SUPREME NEED

Dr. J. R. Mott

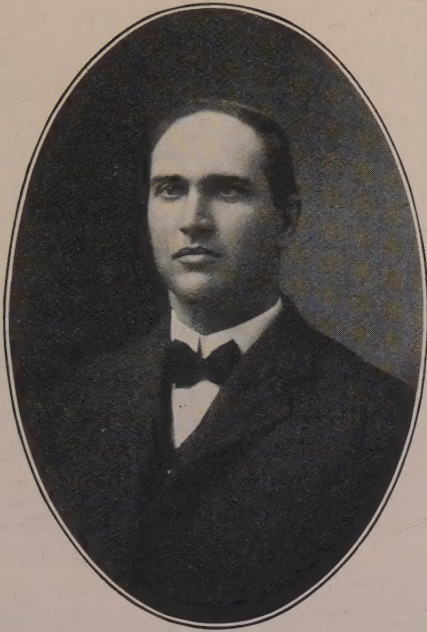
WHAT we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.

"I have found the same thing exemplified all over the home field.

God has His ways, and they are not always our ways. One of the most striking passages in the old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is the great thing needed all over the world to-day in our Christian enterprise, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong."

GRANDVIEW NORMAL INSTITUTE, GRANDVIEW, TENN.

Raymond A. Fowles, Principal



RAYMOND A. FOWLES, PRINCIPAL

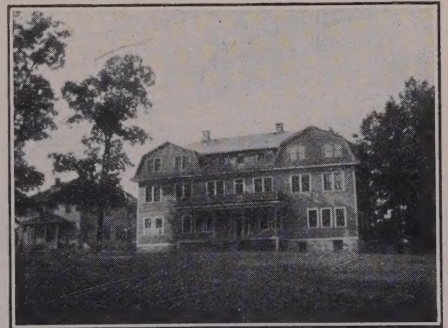
CONGREGATIONAL people may well be proud of their generosity and service to the South. Their schools and churches mean for many Negroes a new future after age-long suffering and ignorance. To the backward Mountain Whites, descendants of famous ancestors, they help to restore a lost heritage as well as to supply means of present enlightenment.

Grandview Normal is a Congregational school for white highlanders. Long ago driven to the mountains by the growth of slavery, isolation and poor soil have impoverished this race, begot indolence, unhitched their social relations, and sunk them in ignorance; but they retain such promising qualities that Christian people cannot leave them to their mischoices and

misfortunes. Opportunity for these people means that they very soon possess the abilities and qualities of their benefactors.

The typical mountaineer is long, slender, and slow, with an old, worn-out appearance as if he had been in prison or on slim fare. He grows among trees and hills. Lack of knowledge forces him to work long for little reward. He is brave, as history records of our country and personal acquaintance will show; a lover of freedom, yet clannish even to death; sensitive to insult and quick to pay it back; wild or peaceful as suits occasion. So the task is to guide these traits in the younger people that they may fit the standards of our times.

This school is located at the eastern edge of the Cumberland Range, over-



NORRIS HALL

looking the Tennessee Valley, north of Chattanooga, and was founded to furnish Christian education to this great section then almost destitute of schools. Its location and good name have attracted students from the valley as well as from the mountains.

NEGRO JUBILEE IN NEW ORLEANS

OUR brethren in the South all along the lines have been celebrating their fiftieth year since their race was accorded the rights of man. Rev. H. L. Dunn, a graduate of Straight University, preached ably on "The Negro Jubilee Year of Thanksgiving." He said:

"The Negro race is especially grateful this year, for it begins a new era and starts out upon a new epoch. This is our year of jubilee. And like the Jew of old we celebrate this remarkable event of fifty years of progress with songs of praise and expressions of deepest gratitude."

"A retrospective view of fifty years furnished abundant reason for our jubilee Celebration. The race cannot be charged with the sin of race suicide when in fifty years it has more than doubled its numbers. The progress of the ten million Negroes in America has been summarized under three heads, educational, economic and religious."

Under these three heads the discourse gave many reasons for gratitude.

Locally also, there has been a distinct awakening in higher education among the colored people of the community. Straight University has a student body numbering 643, 265 of whom are in the high school, twenty-two are pursuing the college course. The graduating class this year will number forty-five. This institution is stressing departmental work. Specialists in biology, science and history have been added to the faculty.

For a long time the reading colored

public has been in need of a public library. Our Commission Council has recently purchased a site at a cost of \$7,500 for the erection of a Carnegie library, to cost \$25,000. We are glad to state that the work of construction of the library building will soon begin. Twenty-five hundred dollars will be set aside each year for the maintenance of same.

With the advance of education the race is becoming more ethical and less emotional, more practical in the sphere of religion.

Our own church (Central Congregational) is conducting several features of institutional church work. This social service work is the great need of our modern age. Our boys' club, with punchbag, checks and reading circle, has furnished wholesome amusement for the boys of our community.

The Parish Prison reform work, has been helpful to the prisoners and much appreciated by the prison officials.

Strong has been the hand of Divine Providence, which has guided us in the past; constant has been the eye which has kept watch over us, and, under such direction and care, aided by friends and conscious of our own responsibility, great have been our achievements.

And thus, with continued faith in Almighty God and with confidence in the ultimate triumph of right and justice, we enter upon another fifty years of progress and journey toward another "jubilee."

Conditions of living are hard enough now in both sections, especially for women and children, as primitive dwellings, customs, and appliances prevail largely in the open country. But in the last twenty-five years this school has been the means



GROVER HALL

of great improvements. A large number of those who receive teaching here leave the section because there is very little industrial development. But a large number also stay with the farms here and, by their intelligence and higher moral standards, have been gradually transforming the social life of the scattered communities where they live. It is one of our great joys to have former students visit the school and speak of other days.

The present teaching force at Grandview is indebted to former workers who did the pioneer work. The early days of the school were full of difficulties which now seldom occur. The task of training the raw material from the mountains was hard on the nerves and called both for wisdom and caution. The character of the school to-day differs little from that of any co-educational institution of its grade out in "God's country."

The enrollment is about 300 a year, ranging from 5 to 30 years of age, for many are late in starting their education. We have one youth, a steamboat pilot on the Tennessee River, who this fall began his labors in reading, writing and figuring at the age of eighteen. The children of those whom Grandview Normal educated show in face and manners what Christian education can do for those people in one generation.

Industrial education should have been given prominent place here years ago; but, as in the North, the ghost of classical learning scared the child of practical training. We are hoping to make the vocational feature not only efficient but also attractive. Connected with the school is a large farm furnishing work, instruction, and income. By good fortune we have a good outfit of carpenter and blacksmith tools but are hampered in their use by lack of resources.



FIFTH AND SIXTH GRADES

On account of poverty or indifference of parents, many of our students must work all or part of their way. The school supplies the work but much of the money to pay for it must come from gifts for that purpose. This year is a hard one and many applicants have been turned away because of lack of funds. This is a great hardship because these young

people are anxious for an education. There are interesting cases of those who struggle for it and there are remarkable changes in character.

Through our secondhand store the school serves many people directly by selling them clothing at small cost. It is not good, as a rule, to give people very much. Enough of this is done at Christmas. The funds from the store are applied to school expenses. Boxes and barrels of goods thus serve a double purpose.

The school is of service in special cases where a mother or father has died and a boy or girl must be boarded out among the residents and attend school at the same time. An interesting case here now is that of an elder brother whose mother died several years ago and whose father was recently murdered while trying to part two men who were fighting. This brother brought his two younger brothers here where the three combine to support themselves and get their schooling besides.



PRINCIPAL'S HOME

An institution of this kind contributes to the welfare of our country in a very real sense. These southern young people having received education, are fitted to take their part in useful life. They prove their worth

and their American spirit. Great leaders, Andrew Jackson, James K. Polk, Abraham Lincoln, Admiral Farragut and Stonewall Jackson, came from this Scotch-Irish people and more are in the making.



HIGH SCHOOL

Anyone acquainted with southern conditions and northern philanthropic tendencies knows that our schools are approaching a crisis. Thirty years ago only simple equipment and small expenditure were demanded. There are ten buildings in use at the present time, besides farm buildings, and expenses increase. Progress demands more money. It is necessary that the school maintain its accredited rank in preparation for Tennessee colleges and this means better equipment and better work for some time to come. Our expenses are kept at the lowest point possible but the financial problem persists in being like the poor—always with us. For the past we give thanks; for the present we try to do our part; for the future we trust God, generous people, and school industry. There is no form of missionary work whose returns are more immediate and permanent. It is work for our own kith and kin who have fallen out by the way but are now struggling into line again.

A GOOD IDEA FROM THOMASVILLE, GEORGIA

ON the last Sunday in May, the pastor asked if there were not fifteen girls who would like to take a dime each and multiply it in any honest way each one could during the summer months and report their success or failure early in the fall. Instead of fifteen there were eighteen girls who volunteered and were given ten cents each. They were asked to report on October 20th. To our surprise nearly every girl was present and told of successes that went beyond our highest anticipations. One girl bought a half dozen eggs and setting them succeeded in raising a half dozen fine chickens which

she sold. Another girl bought post cards at a penny a piece and sold them to friends at three for five cents. A third girl bought a piece of cloth and made a number of handkerchiefs which brought a neat sum. Another made a fancy hand-bag, sold it and with the money bought more cloth and made a number of other articles which sold readily and brought her three dollars and fifteen cents. Limited space here forbids other illustrations, but I want to say that up to the present, the girls have reported more than twenty-seven dollars, which will go to our Building Fund.

A TYPICAL INCIDENT

A pupil in one of our schools, in a little note telling how she came to be there, gives us a glimpse of her interesting experience, a type of many who hunger for an education. What progress she has attained in the way of education beyond ability to read has been gained in two years while "paying her way" by work. She has done a good part of the school cooking, and made twenty dollars a month in her last summer vacation in domestic service, returning to school in the fall.

“ONE day in April, 1911, in the corner of the fence which inclosed the yard where I was looking for Easter eggs, I picked up a few book leaves that had been blown there by the wind. I carried them home and found that they had been torn from a school catalogue.

I read the contents of these leaves, and then wrote for a catalogue. When I received it, I read it very carefully to my mother and asked her if I might go off to school. She said, "I am not able to pay your way through school." She did not think that there was any other way in which I could go to school except paying my way. I acknowledged that I must pay my way through school.

There are differences of paying. I said to her I could work during the day and go to school at night.

Then she decided that I might go. The next thing is, how am I to pay for my books and pay my carfare up there? We were farmers and my mother gave us fifty cents every Saturday night. I thought to myself it would take a long time to save money enough to go off to school, but anyhow I tried to save my money. The other children were spending what they had.

So to keep from spending mine, I dug a hole under the steps, and every time I received my week's salary, which was fifty cents, I put it into that little hole and covered it with a

piece of pine bark, and whenever it rained I would look to see if the water had covered my money; it had not.

In six months I found that I had

saved \$12.00, and on the 28th of Sept., 1911, I came to Brick School. Let me remind you here of my clothes I did not have, but just enough to get along.

UNPREPARED PREACHERS

The Rev. Dr. J. O. Thompson in the *Christian Advocate* published in New Orleans, and particularly for the South, gives some experiences as to a class of colored preachers. We are sure the illustration which he gives is not so common as it once was, but there are now *far too many* whose cases are fairly described in the following, viz.:

HE preached as a "supply" for a year or two, and then put in his application. At the examination on the first year's studies it was necessary that he should make an average of seventy-five, that is, that he should answer satisfactorily three-fourths of the questions. One of the examining committee marked him ninety, and another seventy-eight on the studies in which they had respectively examined him, though both afterwards confessed, under close questioning, on the conference floor, that he could not answer fifteen questions in a hundred, and that they had given him such a marking that he could pass "because they didn't want to hurt his feelings!" To save the "feelings" of an ignoramus, who had killed every church of which he had been pastor as a "supply," they lied to the conference, and were grossly disloyal to the Master; for they were recommending for His work a man who was totally incapacitated from doing it. The Bishop gave both of them a well-deserved reprimand, one which they are likely to remember as long as they remember anything. And yet, their offense has been many times repeated by examining committees of conferences. They have deliberately lied to the conferences. That body

had appointed them to ascertain if an applicant for admission to its membership, privileges and work had sufficient knowledge of certain subjects to qualify him, in that respect, for membership. Their examination had proved to them that he was totally ignorant, or, at the best, had a very inadequate knowledge of the subjects, and as far as their examination went, was totally unfit for membership, and yet, because they "Didn't want to hurt the poor fellow's feelings," they have certified to a falsehood. Such conduct on the part of examining committees ought to result in expulsion from conference.

In this case the third examiner was a man of different mold, more of a man. He asked the candidate a few questions about the books he was supposed to have studied and found that he knew absolutely nothing about them or the subjects of which they treated. Then he thought to test his knowledge of Christianity in general by a few questions.

"Who was the founder of Christianity?" he asked.

"Well, I don't exactly know," confessed the candidate.

"Well," asked the examiner, "was it Abraham? or Moses? or Paul?"

The candidate could not tell.

"George Washington was a great and good man, wasn't he?" suggested the examiner. "Was it he?"

"Well, really, I don't know."

"Abraham Lincoln was a very great and good man," continued the examiner. "One of the greatest and best men that ever lived. Don't you think he might have been the founder of Christianity?"

"You're right!" exclaimed the candidate; "he was a great man and a good one! I shouldn't wonder if he was the one!"

This examiner told the conference the exact truth about the examination of this candidate, and even then there were some prominent members

of the conference who advocated his admission on the ground that he was a "good fellow and a good mixer!" On such grounds they were in favor of admitting to the holy and responsible position of under-shepherd and bishop of human souls, this notorious ignoramus, a man who could not make a coherent prayer, nor preach anything that had the remotest likeness to a sermon and who, as I have said, had already killed one or two churches to which he had ministered as a "supply." There was not the remotest likelihood that he would ever be anything but a "church-killer." But he withdrew his application.



HIGHWAYS AND BYWAYS IN THE SOUTH

CALICO is in Izard County, Ark., and has a population of 1,400. A Newark salesman went into a general store there and called for a magazine.

"Magazines?" said the clerk. "We don't carry 'em."

"Where can I get one?"

"You won't get none in this town. Nobody handles 'em. We uns can't read down here, 'ceptin' the kids, and the kids don't dare read them things. No, Sir, we ain't got any."

"Well," said the traveler, "have you any books—novels or anything like that?"

"Books? No, we don't handle them things, neither."

"I've got to kill a half day here waiting for the stage. Where can I buy something to read? Anything at all will do. In a place like this I could have a good time with a dictionary."

"I don't think there's anything to read in town," said the storekeeper.

The visitor went down the street and came to an old man who was shaking in every limb.

"What's the matter with you?"

"Chills and fever," said the old man.

"How long have you had 'em?"

"Nigh on to thirty years."

"Why don't you doctor yourself and get well?"

"You're from the North, ain't you, stranger?"

"Yes."

"You uns have lung fever and smallpox and this here appendicitis up there, don't you?"

"Yes, some."

"Well, you uns up North can have your lung fever and smallpox and appendicitis and die right soon, but I guess I'll just stay here and wear this chills and fever out."

The traveler came across a Northern family that had recently taken up Arkansas land. The little daughter of the family had attended school two days when the native children surrounded her and demanded:

"Looky here, what's the matter with youse? Youse says 'you' and we uns says 'youse.' Youse says 'we' and 'we uns' says 'we uns.' Youse says 'yours' and we uns says 'yourn.' What do youse talk that-a-way for? Say!"

MOUNTAINEERS OF THE NORTH

WITHIN FORTY MILES of New York City one can find the most primitive conditions of life among the mountaineers in Orange and Rockland Counties, as a twenty-mile tramp in search of these people showed. Stretch the radius a bit farther—say, fifty miles—and within that circle, within an hour's railway journey of this city of 5,000,000, you will discover people yet more primitive, and a larger number in this backward state. You will come upon more than this, for you will find large families and groups, not only backward, but actually feeble-minded and degenerate, in consequence of excessive intermarriage among those who have been settled there for three and four generations. Such intermarriage is the evil of isolation. Even among the mountaineers of the South, in the remoter districts, the barriers of nature and distance seldom operate to hedge in the mountain people so that their isolation brings this result. It is well known to social workers that such phenomena are not uncommon near New York City.

In the upper counties of New Jersey a worker from the Vineland school has been in the field for years in the study of just such conditions, and the publications of that body of workers are ample proof of the existence of this backward people in close proximity to New York City.

DIFFERENT FROM SOUTHERN TYPE.

One main point of difference from the Southern type—however obvious and unnecessary it may seem to make it—must be noted in calling these people mountaineers; that is, of course,

that, in actual relation to settled communities, they are in no wise so remote. One learns, too, in the course of several days' tramps in search of them, that these people near here are not restricted to one locality or district. The country close to New York City, within the fifty-mile radius prescribed, is criss-crossed with railways, into squares of ten miles' extent, or less, and one must go a long journey to cover the territory.

There is this point of difference, too, to be observed, that the primitive type here is often to be found quite close to some well-settled community, and sometimes nearly within village limits, showing a remarkable strength of tenacity to its kind. Where the Southern "covite" can be reached, he is more than amenable to the agencies of education and betterment put within his grasp, and even embraces them eagerly; but it is commonly said, by those who know them, that the backward people in the districts near the city, are virtually insensible to all efforts in their behalf.

In the course of one tramp, some six miles out of Suffern, the writer turned off from the road (a bad one at that) and struck out up an obscure trail. Elsewhere, when the tributary roads had joined the main highway, the R. F. D. post-boxes had made it clear that the people dwelling there must be in commerce with the outside world. Up this trail, however, no wagon had gone for many a year, as the underbrush in the old ruts showed; there was only a footpath. Not more than two hundred yards up the trail was the house, less than half a mile from the next habitation; yet

nothing could have exceeded its ruination and sense of remoteness.

The hut, built of logs, and with the mud-plastered chinks here and there boarded over, was almost falling down. The ridgepole of the roof was broken in the middle, and there were great crevices between the clapboards where the elements might enter. At one end a great chimney protruded; the hut had one door and two windows, these last so called only by courtesy, since the holes in the sashes were stuffed with old rags and papers. It stood on a bare patch of ground perhaps fifty yards square. Except for two straggling rows of cabbages, there was no indication of the usual garden patch to be found about such houses.

In the hut dwelt a man, apparently fifty years of age, his wife, and three children. The man came and stood outside as I walked nearer, and the woman and children joined him a minute later.

In answer to questions as to how long he had lived there, he replied: "I dunno," and this was all the reply which could be got to several queries of this nature. To inquiries about the roads and the people in the region he gave only the meagerest—and incorrect—answers. I asked whether the children had ever been to school.

"No," he replied after a time. These people are invariably suspicious of any one who seeks to take a child, or any one, in their families, to school or to a hospital. For a living, he said, he chopped wood; sometimes he worked in the mines "over there," with a jerk of his thumb in precisely the opposite direction from the mines. Then he walked off around the hut, to end the conversation, and the

slatternly woman and the children withdrew within the door. Inside, the single room was dark, and one could only imagine the dirt.

Another instance I witnessed of primitive conditions of life. This time the man and his wife and two children more nearly approached the hardier stock of the Southern mountains. Their house, or cabin, was not of logs, but of rough boards, and was only of one room. In this were all the paraphernalia of living. Three or four rough utensils on the hearth before the open fireplace constituted the cooking equipment of the family. One of these was an old iron Dutch oven, rarely seen in these days of stoves.

The man said that he made his living by wood-cutting. Once or twice he had worked for several days in winter at cutting ice on a lake several miles away, but ordinarily he did little or nothing of any sort of remunerative labor. For food, in summer, he had a garden patch and a few chickens, and in winter he lived on "most anything." These people are invariably vague in answering questions of this sort. There were two pigs in a sty near by.

I asked him how often he went to the town near by, Ringwood. "Not often—more'n once a month," he answered. "We don't need much store truck." His family before him, he said, had been there always so far as he knew. The children had been to school one year, but last winter it had been too cold to send them. Once he spoke of a "shilling" in mentioning a sum of money. One hears this coin mentioned at times in the mountain districts of the South—sometimes a York shilling or an English

shilling. One is twelve and a half cents, the other twenty-five.

This man was fairly intelligent in appearance. He was simply an example of the shiftless primitive type. The great civilization had grown up in proximity to him, and had taken

in most of those dwelling about him, but its spur to advancement had left him untouched. He had never been to the city, but had heard about it. He could read and write "a little," by which it is fair to assume not at all.

—*N. Y. Evening Post.*



HOW A CHINESE PREACHERS CHILDREN ARE PROVING THE METTLE OF THEIR PASTURE



MANY of our readers remember the Rev. Jee Gam, who became a Christian in California, a man of remarkable ability and of earnest consecration. He became such an expert in the use of the English language that he was in constant demand in the courts as an interpreter. Continuing his studies he was the first ordained Congregational Chinese minister on the Pacific Coast. Mrs. Jee Gam, though she never learned to speak English and retained many of her Chinese ideas of life followed her husband into the Christian church. Their older sons were educated at the

University of California, Berkeley, and the daughter also.

Since the lamented death of Jee Gam, the widowed mother is in her native land. The five sons and one daughter are there also, but their native land is on this side of the great ocean. All were born in the A. M. A. Mission building in San Francisco, which furnished a suite of rooms above the chapel for the pastor's family. In the accompanying picture taken in Tangshan, North China, on their New Year's day, the two at the left are the oldest son—Dr. Pond Mooar Jee and his wife, who was formerly a teacher in Hawaii. Their

home is in Tantsin where the doctor has an excellent medical practice. The next—slightly in the rear—is the youngest son Howard, a “Junior” in the Tangshan Engineering and Mining College. The Mother stands in the center and back of her the second son, Luther McLean Jee, now “Assistant Financial Commissioner Abroad,” for the new Chinese Government with headquarters at the Chinese Legation, London, England. Mae, the only sister, who stands next to her mother is a teacher in the Girls’ Normal School in Tientsin, and by her side on the extreme right is Benton, the

next to the youngest son. He has his home with his Mother and is in the employ of the Singer Sewing Machine Company.

The third son—not in the picture—has remained in the United States to complete his professional course in Pharmacy and is now doing advanced work in one of our Eastern Universities. The question suggests itself—Did it pay Dr. Pond to interest himself in Jee Gam? Did it pay the A. M. A. to interest itself in work like this? How many thousand of Chinese have taken Christianity back to their native land?

AN INDIAN EXHORTING INDIANS TO LOOK AHEAD

WE can now see plainly who are the men among the Dakota people who look ahead and are seeking life for themselves and their children. We can also see who do not look ahead, nor think of the welfare of their children, who live only for to-day, and we can see what they are coming to. We Dakotas are coming into great dangers, hence we should be wise. Yet there are many among us who, though they do not drink liquor, yet with the senselessness of drunkards let their children follow debasing and ruinous practices. My friends, if such persons do not halt in their steps they will bring half of our nation to destruction.

Let me say again what I have said before, that there are three things that are bringing the Dakota people to ruin, which still exist and are growing worse: drinking liquor, love of display, and the Dakota dances.

Consider the men who do not do these things: they honor the Sabbath, always attend worship, and they live happily. Our life on earth is to live obedient to the great God in whom we trust. It is a fearful thing if we miss this.

The land will now soon be filled with white people, and he who is not wise will be cast out from his land and home. Why will this be? Because we have no fear of going in debt nor of taxes. But what our children should be thinking of now more than anything else is education. If only they will go in the way of understanding and industry they may enter into the white man's life and hold all things securely. And their children most of all will be able to possess the whole of the white man's progress.

My friends, look ahead.

ELI ABRAHAM.

Translated from the IAPI OAYE.

THE JAPANESE FARMER OF CALIFORNIA

IN the anti-alien agitation of California the eyes of the country at large have been drawn to the Japanese inhabitants of that state with much interest. It is around the Japanese farmer that the storm centers; therefore it may be worth while to see what manner of man he is.

As a laborer in Japan his lot has not been encouraging. The per capita wages of Japanese laborers in Japan are, of course, amazingly low. The latest 1910 statistics of Japan, as furnished by their Department of Finance, indicates a daily wage (American money) of 40 cents for carpenters, $31\frac{1}{4}$ cents for shoemakers, 34 cents for blacksmiths, $25\frac{1}{2}$ cents for compositors, $19\frac{1}{4}$ cents for male farm laborers, 22 cents for male weavers, and 12 cents for female. In the cotton factories of the better sort, the wages run from 5 cents a day for the youngest children to 25 cents a day for good women workers.

As compared with other immigrants, the Commissioner-General of Immigration states that the Japanese rank third in the amount of money per capita brought in by each immigrant. Only the English and the Germans rank above them in this respect. Educationally the Japanese are also unusual. Ninety-eight per cent. can read and write in their own tongue when they come to this country; some are well educated in English, and it is said that more progress can be made by them in our English branches in a given time than by any other race. By nature they are studious and eager to learn anything pertaining to western civilization. They are also a

quiet, law-abiding people, respecting authority, which certainly cannot be said of all who come to our shores.

Their great value to the industrial life of California rests in the fact that they acquire land which would often be otherwise untilled, and by their persistent thrift and industry turn such lands into fruitful farms. Miss Alice Brown, of Florin, Cal., says: "Our vineyards are better cared for, our fruit of better quality, the yield better, the pack better than if we had to hire day labor to have it done. Why are the Japanese thus assailed and made the bogie of a great danger? There are no Japanese coming here. The 'gentlemen's agreement' is strictly kept by Japan. The Japanese are occupying but a pinch of the thousands and thousands of acres of untilled land in this State. State statistics for 1912 show that the entire acreage owned by them was only 12,726 acres, and that in three years their holdings had increased only 1,935 acres. The State needs thousands of farmers with just such energy and pluck."

The Japanese are especially adapted to the arduous labor of berry culture and the raising of some other fruits which whites seem unable to produce in sufficient quantity to be profitable.

The scale of living of the Japanese—like that of many other foreigners easily assimilated by our country—is at first rude and simple, though as a rule homes are neat and clean. As soon as farms begin to prosper, however, the farmer turns his limited profits into more equipment and better home accommodations. Thus he turns his money back into the circulation of this country and provides

for his American-born children all the advantages at command. The only argument seriously raised against the Japanese is that he is thrifty and successful. There is a certain pathetic humor in the California complaint that the Japanese are willing to work and that they have a substantial control of the potato market, the berry market, the cut-flower market, and generally of garden trucking. One is led to ask, What is the matter with the California farmers outside the Japanese?

The Japanese male is a home-loving man, with a wife as thrifty and industrious as himself and children to whom both are unselfishly devoted. The Japanese are cleanly and moral in their lives, though without our western prudery and false modesty. Their attitude toward sex matters is much like that which educators are beginning to urge for our own children. In the fourteen years the Japanese have been in California not one white woman has been molested by them. There are few Japanese criminals of any sort in this country and very few paupers.

Wherever fifty or more Japanese are gathered in any community a local association is formed in which each individual is registered. These local societies are united into state and national associations. When a man goes from one community to another he carries a certificate of character and occupation, which serves as an introduction to the new association. The larger aim of the association is to maintain a moral oversight of its people. Any immorality or crime is punished by expulsion, and by reporting to the Immigration Commission, which, in turn, means deportation.

No slavery of woman is possible. The association cares for its people in sickness or need; it assists educational interests, gives information to its members on business matters, and on American customs, and finally aims to promote good-will between the races. Thus the Japanese are virtually self-governed and of slight expense to the community.

Those who live among them say that in addition to the fact that they are industrious, thrifty, law-abiding, honest, and teachable, the Japanese farmers of California are grateful and kindly; they have great capacity for patriotism, and are no more "non-assimilative" than some other races—notably the Jews, Irish, or Italians.

It seems altogether likely that, given a chance of citizenship, the Japanese might easily become one of the very best elements in our motley population.

Of the extraordinary spread of Islam among the Negro peoples of Central Africa, Mr. Arnold offers as an explanation, first the eminent simplicity of the Muslim creed—one God and Mohammed his prophet—and secondly, the fact that the Muslim preacher is able to live up much more easily than the Christian missionary to his own doctrine of the brotherhood of man. "The Christian missionary has always to contend with race prejudices not likely to die out in a single generation where the white Christian has for generations been known as master and the black heathen as slave." But Mohammedanism brings no conflict of different civilizations. "Islam, does not stipulate revolutionary changes in social life impossible at the present stage of Nigerian development; nor does it undermine family or communal authority. Between the converter and the converted there is no abyss. Both are equal, not in theory, but in practice, before God. Both are Africans, sons of the soil."



THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



The receipts from churches and other organizations in the churches for the month of November this year show an increase over those of last year of \$1,412.45; the individual gifts show a falling off of \$169.72; the legacies a gain of \$716.53; the total increase in receipts being \$1,959.26.

The receipts for the first two months of the fiscal year show a decrease from those of the same period of last year of \$2,736.45 in amounts available for regular appropriations. This decrease, however, is almost entirely brought about by the smaller amounts received from legacies, the total received from other sources showing the substantial gain of \$3,823.81. The amounts received for special objects outside of the regular appropriations show an increase of \$1,062.75.

We give below an analysis of the receipts for the month of November and for the two months to November 30, last year and this year.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912.....	\$7,683.05	\$437.41	\$1,583.21	\$6.00	\$ 54.30	\$9,763.97	\$ 1,769.15	\$ 11,533.12	\$ 9,179.75	\$20,712.87
1913.....	7,672.33	429.58	2,967.08	.....	107.43	11,176.42	1,599.43	12,775.85	9,896.28	22,672.13
Increase .....	.....	.....	1,383.87	.....	53.13	1,412.45	.....	1,242.73	716.53	1,959.26
Decrease	10.72	7.83	.....	6.00	.....	.....	169.72	.....	.....	.....

RECEIPTS TWO MONTHS—TO NOVEMBER 30.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912-13. . .	\$10,976.29	\$446.37	\$2,274.79	\$6.00	\$ 132.62	\$13,836.07	\$909.59	\$14,745.66	\$16,713.09	\$31,458.75
1913-14. . .	13,351.45	471.90	3,772.08	.....	171.14	17,766.60	802.87	18,569.47	10,152.83	28,722.30
Increase	2,375.19	25.53	1,497.29	.....	38.52	3,930.53	.....	3,823.81	.....	.....
Decrease .....	.....	.....	.....	6.00	.....	.....	106.72	.....	6,560.26	2,736.45

Designated by Contributors for Special Objects outside of regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912-13. . .	\$274.22	\$194.00	\$222.45	.....	\$35.00	\$725.67	\$1,921.16	\$2,646.83	.....	\$2,646.83
1913-14. . .	187.70	165.68	309.30	.....	20.75	683.43	3,026.15	3,709.58	.....	3,709.58
Increase .....	.....	.....	86.85	.....	.....	.....	1,104.99	1,062.75	.....	1,062.75
Decrease	86.52	28.32	.....	.....	14.25	42.24	.....	.....	.....	.....

SUMMARY RECEIPTS TWO MONTHS, FROM OCTOBER 1 TO NOVEMBER 30.

R E C E I P T S		1912-13	1913-14	Increase	Decrease
Available for regular appropriations		\$ 31,458.75	\$ 28,722.30	.....	\$2,736.45
Designated by contributors for special objects.....		2,646.83	3,709.58	1,062.75	.....
TOTAL RECEIPTS TWO MONTHS.....		34,105.58	32,431.88	.....	1,673.70

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Rev. Reuben L. Breed, Assistant Secretary; Miss Miriam L. Woodberry, Secretary Woman's Department.

January, in the missionary calendar arranged for Sunday-schools by all our national Societies, is "The Congregational Home Missionary Society month." Many Sunday-school leaders gladly utilize this period to develop interest in and collect the gifts of the children for the Society that has established and nurtured five-sixths of all our churches. Plans have been laid to direct the attention of the Sunday-schools to our work for immigrant children. Pastors and superintendents should write us for supplies of new literature, and for the very attractive "Flight into Egypt" envelope, in which may be gathered the gifts of the children:

In honor of the immigrant Babe of Bethlehem;
In behalf of the immigrant children of America.



The midwinter conference of Directors, Superintendents, and Secretaries will be held in Chicago, January 17-22. At the same time a new and significant assembly, composed of all the state men and the Secretaries of all the national Societies, home and foreign, will convene. The particular purpose is to consider the relation of the state organizations to the national benevolent bodies.



These are busy days for the secretarial staff. Dr. Herring has made many addresses in western Massachusetts in connection with Home Mission Week. He will remain in charge of the C. H. M. S. until early spring, but with the understanding that the more insistent obligations of the new secretaryship may have a considerable part of his time.

Miss Woodberry is on a prolonged trip to the West and Southwest. As we write she is in Arizona.

Mr. Swartz has also been busy in connection with Home Mission Week and the United Missionary Campaign, with special activities in Vermont. Early in December he made a trip into the Southeast with reference to our interests in such important large cities as Asheville, Birmingham, Atlanta, and Jacksonville.

Mr. Breed has been journeying in the Middle Atlantic States as far west as Pittsburgh, speaking also in connection with the United Missionary Campaign in New Hampshire, Connecticut, and New Jersey.



The midwinter meeting of the Home Missions Council will be held in New York January 13 and 14, 1914. The feature of the Council's work of most popular interest has been its painstaking examination of neglected

fields and also of fields suffering from church overcrowding. Bulletin Number 2, on North Dakota, is now in print. Copies may be had by addressing the Secretary of the Committee, Mr. J. E. McAfee, 156 Fifth Avenue, New York. Among other important matters, the Bulletin shows that the state has at least 458 school districts containing groups of people who live more than four miles from the nearest church, and that these groups comprise at least 32,796 persons. Only 34.3 per cent. of the population of North Dakota belong to any church. This is one reason why we have a Home Missionary Society.



State institutes, to be held under the auspices of the Home Missions Council, are announced as follows:

January 27-28, Huron, South Dakota.

January 29-30, Fargo, North Dakota.

February 3-4, Helena, Montana.

February 5-6, Spokane, Washington.

February 10-11, Salt Lake City, Utah.

February 12-13, Denver, Colorado.

All the representatives of all Home Mission Boards and leaders of missionary work in these states, together with members of the local boards and committees of management are invited to attend.



The Mexican turmoil continues unabated as we write, though no man can safely prophesy its status by the time this magazine is in the reader's hands. Its workings, however, rest upon profound causes, and we are convinced that there will be no permanent quiet in Mexico except upon one or the other of two events—either the satisfaction of the basal demands of the laboring and peasant population, or the re-establishment of a military despotism of the Diaz type—and the latter cannot be truly permanent. Our Society is doing a considerable work for the Mexican within our borders, and one of the most interesting of our missions is the one at El Paso, Texas. An article by Mr. Lopez, the pastor there, appears on another page. It is of special interest because of the side light it sheds upon the character and motives of one of the leading revolutionists.

The causes of Mexico's troubles are not only economic, but as clearly, also, arise from the moral character of the people themselves. The latter consideration involves the religious leadership of Mexico for many generations past, and religiously Mexico has long been rigidly Roman Catholic. Nor are we blind to the fact that there is also a Catholic party prominent in its political affairs.

The United States has been, and we are thankful to say still is, of Protestant standard and temper. We are loudly informed that the Roman Church has not taken a hand in our political operations, and the intended implication is that it will not do so. A period of several hundred years of Roman Catholic leadership in Mexico does not make us eager for a similar dominance in our beloved land.

STRIKE WHILE THE IRON IS HOT

From an Address at Kansas City by Rev. Lewis T. Reed, Pastor
Flatbush Congregational Church, Brooklyn, N.Y.

WHO carries the load in America? Who has always carried the load? The answer is found in what this country is. We are a democracy, with Teutonic ideals. We are a government, neither of the millionaire nor of the proletariat. Neither class nor mass rules us, but the great body of the moderately well-to-do—intelligent, thrifty, and moral. From this social stratum have come America's leaders in statesmanship, finance, war, literature, and religion. From homes of simplicity, sometimes of rigid economy, but always of native intelligence and morality have sprung the youth who have given this nation its policies. The Anglo-Saxon has given his spirit to this land, breathed his concepts into our laws, and defended his precious principles of the freedom of faith and speech. Up to the present this has been his land—Protestant, free, and moral.

Where are these people found today? In the country? Yes; but also moving cityward by hundreds of thousands. Every growing city in the United States is surrounded by a ring of "developments," where modest private homes have been built and where dwell this intelligent, thrifty class, the truest exponents of American life. Here you will find the rising young business men, managers, junior partners, and professional men just making their start, who have refused to house their children in the old apartments of downtown and who yet cannot go far from their business.

What shall become of these migrants to the city who have built themselves pleasant homes and settled down to the enjoyment of the life that America at its best can give? Is land enough, or freedom, or light? Can

you accept the easy philosophy of a half-pagan day and believe that man can live without God and worship because, forsooth, he has sunlight all around his house? Experience teaches us that on the one hand stands godlessness, with its panderers—lust, pleasure, materialism, corruption; while on the other are Christianity and her bright and beautiful angels—self-control, sobriety, order, domestic love, faith.

How then shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher?

Statesmanship, Christianity, love of mankind, common sense, the traditions of the centuries—all point us to one plain duty: namely, an intelligent gospel for an intelligent people. In my conviction and experience Congregationalism is such a gospel, and I have not found that in this age this gospel, which calls for devotion, self-control, and the rulership of the spirit, is either effete or threadbare. There are sons of the Puritans among us still; there are coals on the altar that can be fanned into a blaze; there are glowing depths of devotion beneath the rugged mountain sides; treasures hidden from view, that in the light of this gospel can flame with the lights of sacrifice, loyalty and daring for Christ. There are worlds that can be won for the Orient Kingdom of Light.

Sane leadership will recognize three types of work in the city:

First, mission work in congested quarters.

Second, the maintenance of church platforms, where preachers of intellectual and spiritual leadership can voice the needs of humanity.

Third, family churches in residential sections.

These last can be, and ought to be, reservoirs of power for our whole de-

nominal life. Every city where Congregationalism is to-day a power for good in the two ways first named, is a city where the wisdom of establishing and maintaining the last kind of churches is recognized. Every city where Congregationalism to-day is non-influential in affecting the life of the mass, is a city where no such vision was vouchsafed in past generations. You cannot make bricks without straw in the kingdom of Heaven



REV. LEWIS T. REED

any more than you can in the kingdom of Pharaoh. What extent of service would our missionary societies be able to render without the support of the great churches like those in the Chicago, New York, and Boston suburbs, where the new wealth of the nineteenth century has so largely gathered?

The oft-discussed defects of our denominational system are not apparent in the establishment and maintenance of the churches for which I am pleading; while the advantages of a system

in which men of different denominational antecedents can make church unity a fact are obvious. If I may refer to the Flatbush Church, in six years it has received 750 new members, 475 of whom came by letter. Of these only 193 were Congregationalists, while 144 were Presbyterians, 62 Methodists, 28 Dutch Reformed, 21 Episcopalians, and 17 Baptists. United in one church, they have become one body in Christ Jesus. Every one of them has a wider view than before of the possible inclusiveness of the kingdom of Heaven.

Forest Hills Gardens, built under the auspices of the Russell Sage Foundation, has afforded an interesting illustration. The leading men engaged in this work were of other denominations, but it was their desire to establish only one church in Forest Hills Gardens. Accordingly, a letter was sent to all the property owners. When 87 replies had been received, 43 stated that a Congregational church would be their first choice and 27 marked it as second—70 in all. Inaugurated under such happy conditions, this Church-in-the-Gardens, self-governing, and yet in fellowship with a great body of churches, has happily solved the church problem for this unique village.

Do suburban churches grow by draining the strength of the parent churches in the city? Should, therefore, the establishment of suburban churches be restricted? There is no fallacy so radical, so fatal, and so condemnable in our whole denominational life as this—that he that liveth to himself can live forever. When will Congregational churches and pastors learn that the fundamental truths of the Bible apply to them?

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit. He that loveth his life, loseth it; and he that hateth his life in this world shall keep it unto life eternal.

I will admit that new churches in residential sections draw some mem-

bers from the older churches; but I do not believe that it could ever be demonstrated that any church in a downtown section has been wrecked because of the establishment of a sister Congregational church in a new section, or that it could have been saved had that new church not been built. Churches are depleted, not by the building of other churches but by the removal of people to other neighborhoods, where they will either refrain from church-going or find a new church home. Suburban churches also provide a

place of worship for the thousands of people who come from the smaller towns.

I have had a pretty conclusive experience with this matter, and from it I have learned, first, the value of the practical method of a Church Extension Society to direct the effort and distribute the contributions of Congregational churches; and, second, that when the historic Christian appeal is made to the sober, home-loving, intelligent people of America, they respond as they have always done.

THE GERMANS

Address at Kansas City by Rev. J. F. Grove, Lincoln, Nebraska

[EDITOR'S NOTE.—Bismarck has said "Where there are three Germans there are five opinions," which is a diplomatic way of saying that it is impossible permanently to compress Teutonic religious thinking into the formalism of rigid moulds. For this, among other reasons, multitudes of America's finest German people are welcoming the Congregational way, with its valid religious experience and its freedom of the spirit of man. Pastor Grove, of Lincoln, clearly voiced the German mind in his address at the Annual Meeting.]

IT has always seemed to me as though God planted our denomination like a large fruit tree on top of a hill with a secret water spring underneath, for I notice that whenever the Almighty sends a breeze from heaven to move its boughs, much of the ripe fruit rolls down the sides of the hill into the lowland where our neighbors dwell and benefits them as much as ourselves. When I think of the blessings that have come to all Christendom through the ministry of such men as President Finney, Mr. Moody, Dr. Francis Clark, Dr. Charles Sheldon, and many others, it seems to me that the Lord has endowed our denomination with special grace—the spirit of an unselfish, magnanimous service for humanity. The way our Missionary Society lays hold on so many different nationalities is a revelation. Could the Pilgrim Fathers have dreamed of such an increase of their denominational family?

In our German work four nations are represented—Germany, Switzer-

land, Austria, and Russia. The European Germans are ahead of those from Russia in education, but many are a disappointment to our American brethren in their attitude toward the church. It is, however, only those who come from certain parts of the Fatherland who show this apathy toward the church. I once inquired why this is so, and was told that most of the parsons of the State Church take no interest in the souls of their members. The following instance was cited as proof of the statement: A widow, who supported her children by washing, when the time for the confirmation of her daughter arrived, asked her pastor whether he wouldn't be satisfied with a two-dollar fee. He said he would not, that the price was two dollars and a goose. The poor widow could not possibly buy a goose, with her meager income, and consequently her daughter was not confirmed. Is it any wonder the people lose confidence in such representatives of Jesus? The Germans from Russia, however, reared under orthodox pas-

tors, love the church, and a great number of them enjoy religion.

One of the very hopeful features of our German work is the rapid growth of the population. This is partly due to an ever-increasing immigration, especially from the German settlements in Russia. Thousands of letters go over every year, telling relatives and friends of this goodly land and of the German Congregational Church which seems to answer the ideals of those among them who are spiritually



REV. J. F. GROVE

inclined. Our numbers are also augmented by a large birth rate. It is interesting to consult the statistics of just one city with eight Congregational churches. Three of them are German, with a membership of six hundred and eighty, and they report one hundred and thirty baptisms. Our five English-speaking churches in the same city, with a membership of twelve hundred, report only five baptisms. In my church alone there were sixty-six children brought to the Lord for baptism last year.

The actual membership of our German churches is much larger than is shown by the statistics, owing to the fact that many prefer to be regular attendants for a number of years before formally joining. In many of our churches there are twice and three times as many attendants as we have members on the roll. If, for instance, all the people who call our Zion Church *their* church would attend a service at one time, we could not accommodate them all, although we can seat 650.

Characteristics of Congregationalism That Appeal to Germans

The beautiful ecclesiastical liberty they enjoy among us, for they have had enough of being ruled by superiors in autocratic Russia.

A spiritual ministry. They are not satisfied with the preaching of a historic Christ. They want Jesus to be presented as the Saviour from sin and as a present help in time of need. If their hearts do not get warm under preaching, they put their pastor to an examination, and the first question they will ask is, "Are you converted?" They do not believe that Greek and Hebrew will hurt a preacher, but if he has all that and much more, and has not the Holy Spirit dwelling in his heart, they have no use for him.

They find our ministers as elastic as Paul, who was glad to become all things to all men in order that he might gain the Gentile as well as those under the law. For example, we are so elastic that we accommodate our people in the communion service by celebrating it in two rites during one service—the Lutheran and the Reformed. And in my morning service, I begin the Lord's prayer like this, "Father our (literal translation from the Latin), who art in heaven. Hallowed be thy name." In the evening, I pray thus, "Our Father who art in heaven, Thy name be hallowed," this being the Reformed usage and the form of the Lutheran.

Our faith also appeals to them be-

cause of a similarity that exists between the Pilgrim Fathers and themselves. To a great extent these people leave their country on account of the lack of religious liberty. In a region of northern Russia their prayer meetings are forbidden.

Their Worth as an Addition to Our Denomination

Physically, they are a strong and sturdy people. They are industrious and saving by habit, and are therefore acquiring wealth, making themselves and their children able to contribute largely to the upbuilding of the kingdom of our Lord. There was one respect in which we have always felt that they did not come up to the Germans of the Fatherland, and this one thing was liberal giving. But what has hap-

pened within the last three years? At our last general conference, the German churches subscribed or paid \$65,000 for Redfield College, and in order to bring the fund up to \$100,000, they pledged \$35,000 more. To many of us this seemed nothing less than a miracle.

Lastly, I wish to emphasize their genuine piety and beautiful simplicity. I never saw a people enjoy prayer meetings more than do our Russian Germans. There are six prayer meetings a week in my congregation in Lincoln, and there are no German churches, so far as I know, that do not have prayer meetings of several hours duration on Sunday afternoon. Truly they can say,

I love Thy Kingdom, Lord,
The house of Thine Abode.



OUR LIFE IN THE CROWDED PART OF CHICAGO

Address By Mrs. B. W. Firman, Firman House, Chicago

OVER a dozen years ago a growing suburban church, which had not yet paid for its own home or afforded the luxury of a pipe organ, adopted one of the poorest city missionary churches in Chicago. It not only adopted it financially, but became united to it in the bonds of true brotherhood. A conservative estimate of the number of prominent members of the suburban church who have given personal service in the mission during these years would be above fifty. Two years and a half ago, the one who had led the work since the beginning went home to God. As a fitting memorial to him, a dream which he had cherished for many years came true. A house was bought by the City Missionary Society, alongside of the Ewing Street Church, and a home established for the workers of the Mission which should also be a center of Christian friendliness for all who needed it. When Firman House became an assured fact, I heard the call

of the Lord in words much the same as those He used to His disciples after the miracle of the loaves and the fishes. He told me to gather up the fragments of my life that remained that nothing might be lost; and while it seemed to me that the crumbs were not worth picking up, I did as I was told and went to live "in the midst." When it became known to my friends in the Nineteenth Ward that I was planning to do such a rash thing, a Syrian woman whom I have known many years came out to labor with me on the subject. With tears in her eyes she begged me not to go to live in such an awful neighborhood. She told me harrowing tales of the Black Hand society, and assured me they would threaten me and maybe kill me. She said, "It was all very well for you to come all these years on Sunday afternoons with your family and bring us flowers and invite us out to your home for parties, but don't come down here to live." I told her I was not

one bit afraid of the Black Hand. But suppose they did kill me! Didn't people risk their lives for Christ's sake in China or Africa? Why not do the same within a five-cent ride of my old home? She went away unconvinced. Her stories were true. I could tell worse ones. I am sure that those of you who no longer believe there is a devil do not live in the crowded part of Chicago. I regret to say he is still on the job, and I do not believe anything can permanently change the lives of his victims but the love of our Lord Jesus Christ.

So while the Black Hand is continually striking terror to people's souls and bodies, we who live across the street in Firman House are holding out the White Hand, the glad hand, the hand of sympathy and cheer, and best of all the hand that may lead others to the Savior of the world. We welcome the women every Thursday afternoon to Firman House; women whose lives have no other sunshine, women who do not need to be told "in this world ye shall have tribulation" — they know it full well—but to whom we are constantly saying, "Be of good cheer, for Jesus has overcome the world." They come with their burdens, and they rest awhile and enjoy a little music and sociability; and always a little Scripture and prayer and coffee and sandwiches and the glad hand. A woman once said, as she left, "We'd die if we couldn't come to Firman House once a

week and forget our troubles." And the young people who have the right of way Sunday evenings in the home, with song and fellowship and the social Sunday night suppers in our dining-room, they too feel the glad hand. And the little children! The other day I was talking with a caller in the parlor when the outer door opened softly and the director of the kindergarten led in her fifty little Italians and seated them in a half circle on the floor to listen to some of their favorite music on our Victrola. When they went out it was in the same quiet, orderly way, and they turned to us and sang good-bye, waving their little hands. And other groups come and go—boys who so soon are to be our citizens, either good or bad; men who have but recently been in the gutter—all these feel the glad hand.

One night that month a tremendous blast of dynamite shook the Nineteenth Ward. People were literally knocked out of their beds. In the morning we discovered that an Italian bank had been blown up and robbed within two blocks of our house. When we went around the corner we found Halsted Street paved with glass. Not a window remained for a whole block. I said, after viewing the ruins, that I wished our religion could have some kind of dynamite under it once in awhile so that we could shake the wickedness of the Nineteenth Ward of Chicago to smithereens. But I soon repented of such an ignoble



MRS. B. W. FIRMAN

statement when I recalled the Lord's words, just as true now as when spoken to Zerubbabel, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

It seems so little—what we can do by just simply living our plain, everyday life in Firman House, in the crowded part of Chicago. But I like to think we are at least trying to follow the Master, who we so often read was "in the midst," saying unto the people, "Peace be unto you." I thought I had always known what real neighborliness was, but I begin to think that I never felt it deeply till I went to live among the poor peo-

ple. One day this fall an Italian child came running over at noon, holding on her palm half of a freshly baked loaf of Italian bread, hot from the oven, as she said, "Here, Mis' Firman, mother wants you to have half of our bread to-day." That mother, in deep poverty, has nine children, and the youngest was less than two weeks old. I felt within me as I ate the bread a new desire to live up to a motto that was a great favorite of my husband's:

The little bread I have, I share,
And gladly pray
To-morrow may bring more
To give away.

THE FLORIDA HOME MISSIONARY NAVY

Address delivered at Kansas City by Rev. Neil McQuarrie, Stuart, Fla.

THE purpose of the Florida Home Missionary Gospel Navy may be best understood by answering three fundamental questions:

What Is the Home Missionary Navy?

The Florida Home Missionary Navy is a branch of home mission work done in our state by means of boats, augmented by an auto, carrying the Gospel to the needy, scattered dwellers along the waterways and byways of Florida. The original plan was to have three large motor boats ply up and down the rivers, canals, lakes, and along the coast, one boat to work on the east coast, one on the west, and the third to penetrate the heart of the state. Then as groups of preaching stations were organized and men put in charge, smaller power boats were to be built for the use of the missionaries having the groups under their care. Hence the name—Gospel Navy.

Evangel Number 1 was launched at Key West a little over four years ago. The boat is thirty-four feet long and nine feet wide. Her cabin is twenty

feet in length and is divided into sleeping apartment, kitchen, engine room, and lockers. She is propelled by a ten-horse-power engine, and there is a small power boat in tow for moving in shallow water.

The boats were paid for by gifts from friends, and they cost over \$1,500. During the past year Evangel has been used as a training ship for young men who are planning to enter the gospel ministry. We carry on board the Moody colportage books, with hymn books, Bibles, and tracts for distribution. We frequently use a gospel tent in order to catch the fellow who will not attend church. Our second-hand, fine passenger car carries workers to and from our inland stations, and can be used for a sleeping car if desired. The trunk sack on the rear of the auto enables the missionary to carry the needed supplies for his journey. This season we shall use a stereopticon to throw Bible pictures upon canvass, illustrating gospel songs and sermons. This will be done in the open-air meetings, to interest the men who never darken the doors of our churches.

Why Have a Missionary Navy?

The answer is—Florida. This state is in a class by itself. Its greatest length is 700 miles, and its average width nearly 200. Its area is nearly 60,000 square miles, but 4,400 miles is water, with a coast line of over 1,000 miles, having excellent harbors. Lake Okeechobee, the inland sea, is 32 miles in diameter. The greatest project of its kind to-day is under way in Florida. Between six and seven great canals, with laterals, will drain the everglades, reclaiming two and a half millions of acres of submerged land, making this part of the state one of the garden spots of America. Three of the main canals are already completed.

Florida is the sick man's health resort, the poor man's paradise, and the rich man's playground. People are coming from every state in the Union and settling along the three thousand miles of our navigable waterways. It is the business of the Florida Navy to give them the Gospel. To fishermen, farmers, fruit growers, and railroad men, we carry the message of love.

Does the Florida Gospel Navy Hit the Mark?

Yes and no. With boats and auto,

stereopticon and gospel tent, musical instruments and religious literature, our Christian workers go out into the byways. Groups of preaching stations have been established, Sunday-schools started, and out of these have grown church organizations and church buildings. Promising young men have given their lives to the ministry as a result of our work. At our home port we conduct a Bible conference for ten days each year. It is here that young Christians come in touch with some of the best Bible teachers in our land. Five and a quarter acres have been purchased for tabernacle grounds, making our meeting place permanent. During the four years of our work, many have been quickened to Christian service and many more have been brought to the feet of the King of Kings to confess Him as Saviour and Lord.

Again I ask does the Gospel Navy hit the mark? The answer this time is no. It does not do so in the highest sense. We are not accomplishing one-third of the work we ought to accomplish. Our pressing needs are consecrated men and consecrated means, and these we must have if the Florida Home Missionary Navy is to do effective service for the Master.

THE MEXICAN REVOLUTION AND MISSIONARY WORK

By Rev. Ignacio M. Lopez, El Paso, Texas

THE history of Mexico records no movement so general and enthusiastic as that which took place in the month of September, 1910. In every place, from the most popular metropolis to the smallest town, were raised monuments to commemorate on this date the centennial of political emancipation. All civilized nations had sent special representatives to participate in the great festivities which took place in the capital. Miles of excursionists declared, and the press, both national and international,

repeated, "Behold a people rich, illustrious, and happy, who live well content with their rulers because all is due to the will and wisdom of one man—Porfirio Diaz—of whom this nation will say as the United States has said of the great Washington, 'First in war, first in peace, and first in the hearts of his countrymen.'"

Nevertheless, no judgment could have been more mistaken than this. For as in the great Babylon, when the rejoicing was greatest and the magnates and allies of the kingdom ex-

alted Belshazzar as a god there appeared the fingers which wrote "Mene, mene, tekel, upharsin," so also in Mexico. The plaudits which proclaimed the apotheosis had not ceased, the wreaths which adorned the palaces were still unwithered, and many of the emissaries of the friendly nations who had gathered for the celebration had not returned to their countries, when the shout of insurrection sounded in different parts of the nation.

At the beginning very little importance was attributed to the movement, and it was thought to be an easy thing to suffocate it. But soon that was seen to be impossible, for in six months the grand structure of government, carefully built up through many years, and the power of the magnate judged to be the greatest statesman of his age, collapsed.

Nevertheless, they who judged Diaz to be a great man were not entirely mistaken. His intellectual gifts and his patriotism were of the highest order, but he was miserably deceived with regard to the necessities and aspirations of the people. The only source of information which he used was that of the political leaders and capitalists who had great interest in hiding the truth from him.

Don Porfirio fell, and his principal supporters accompanied him in exile. War followed. Why? Because the great monster of tyranny has three heads—the politician, the proprietor, and the priest, and these join to rivet the chain of servitude which weighs upon the working people. Yes, it must be said that on the ranches and estates of Mexico there is slavery. True, it differs in form from the slavery of past ages, but it is none the less terrible in its effects. So the war in Mexico, whoever its leaders, is at bottom a veritable war of classes. Let us look at some typical examples of ways in which the old system has produced war:

Francisco Villa, to-day one of the leaders of the Constitutionalists in

Chihuahua, was, some years ago, a lively, active young man engaged in selling meat in that state. His family resided in San Juan de Heredia, Durango. In one of the visits which Villa made to his family, he found that one of his sisters (the youngest) had been forcibly violated by the political chief of the place. Villa resolved to take her with him to Parral, and they set out on horseback. But on the way the ravisher with an armed force attacked



REV. IGNACIO M. LOPEZ

them, and in the resulting combat one of the companions of Courdier (the political chief) was wounded. Villa, with his sister, had to flee to the barren mountains, where he suffered the bitter pain of seeing her die from a premature birth brought on by the assault. From that day the authorities declared Villa to be outside the law, and pursued him as a bandit. He, on his part, in order to live and avenge himself for the injustice that had been done him, was compelled to become a robber.

A great part of the army is formed of men who come from the ranches and the estates, some because they wish to work for themselves and not sell themselves to a master; others because the foreman of the business in which they work, or the chief of police, have interested themselves in their wives or sisters. On this account, the following stanza is so common among the people it has become a proverb:

The poor man with a pretty wife
Of this may be assured:
The rich will take her from him,
By silver or by sword.

But this state of affairs will pass away, as it has in other parts of the world, and its duration cannot be much longer prolonged. Immigration, the press, and preaching have undermined the ancient edifices. In this the Bible has had a large though indirect part. To teach that all men are brothers is a death blow to the feudal system.

The great political upheavals have served to reveal the good opinion which the country has of our work and workers. Of the former because in no respect has our work been molested, and our schools have a larger

number of pupils than ever; of the latter because of the marked respect which our workers have received from the belligerents of all parties. In May, 1911, when it was expected that the Maderistas would take Hermosillo, a great number of families, among whom were high employees of the government, hastened to seek refuge in our mission house. This was not due to the fact that it was the property of foreigners, for the American consul lived opposite and they did not solicit protection from him, but because in the public consciousness our buildings had come to be places of refuge and so were inviolable. In San Buenaventura, they implored Rev. A. B. Case, who was in charge of our work, to take care of the wounded of both parties. And here in El Paso, our church is constantly working as a free agency of information for the Mexican refugees. Even the Catholics will come to the minister for counsel instead of going to the priest. This will probably not result in increase of members, but it is one of the works of love which we do with pleasure in the name of the Master.



HOME MISSIONS PRAYER CALENDAR

The Woman's Missionary Federation, with the co-operation of our homeland Societies, has prepared an artistic Home Missions Prayer Calendar. The front cover is beautifully illustrated. The center picture, "At the Gate of the Nation," is descriptive of our work at Ellis Island. Around this, in delicate tracery, are suggestions of other fields of home missionary work—the cabin of the mountain white or pioneer, the tepee of the Indian, and the hut of the Eskimo. In the background are indicated the Christian forces used to reach these fields—the church and the schoolhouse.

The reverse side of the front cover

contains a message from the new President of the Federation, Mrs. Hastings H. Hart, a clarion call to service, addressed to the home missionary women of our denomination.

On the back are two illustrations of missionary work at Angel Island, the Ellis Island of the Pacific. One is a picture of the immigrant station, and the other shows a number of Hindoo immigrants disembarking. On the inside of the back cover appear the cards of all the national Congregational Societies.

At the top and bottom of every page is a Scripture text calling to prayer. The calendar for the month fills the upper left-hand corner of each page; an illustration of the topic for the

month is given in the lower right-hand corner. The topics for the twelve months are those published by the Federation in *THE AMERICAN MISSIONARY* for May, 1913. Each of the national homeland Societies supplied the subject matter upon the topic or topics assigned to it, and the result is a calendar that should prove

interesting and instructive, and which ought to help toward increased intelligence and efficiency in prayer.

The price has been made nominal, so that all our women may feel able to own one. Single copies, 10 cents; 3 for 25 cents; 100 for \$7.00. Address Mrs. W. W. Newell, 19 South La Salle Street, Chicago, Ill.

REAL WORK

By Rev. Charles J. Kellner, Amarillo, Texas

A RAILROAD town, with its thousands of laborers, on a Western plain, may not seem an inviting field for church or minister. A number of reasons contribute to this idea. The very transient nature of the restless homeseeker of the West makes the problem trying. The added fact that three important trunk lines have located their division points in such a place makes the problem more taxing. For who of all men is more transient than the railroad man, unless it be the pedestrian track-walker known as the tramp?

Subject to removal or transfer at a moment's notice, the railroad man lives in a constant unsettled state of mind and habitation. In addition to these conditions, one must remember the fact that the railroad man is one of the hardest of men to approach and reach through the ministries of the church. He works seven days in the week, and ten hours each day. No moral or religious environment surrounds him, but he daily labors under a constant strain of responsibility for life. Thousands of souls are ever risking their bodily comforts and safety in his hands. Tired and dirty from his arduous labors, he returns at the close of each day to his home, unreached by the ordinary church services.

His children may possibly attend Sunday-school, but the good wife is often barred from both the Sunday-school and church services. Meals for a hard-working man must be just as

good and hearty on the Sabbath as on a week day.

Though deprived of the regular services, the railroad man is not entirely cut off from the ministries of the church. To the minister looking for service an inviting opportunity often presents itself here. Let me give a few concrete illustrations.

In the rounds of my regular visitation work I called on three homes in the same block. In the first, I found the entire family at home. The father worked at night and had just gotten up from his day's sleep. I was cordially welcomed. The mother at once spoke of the wonderful cure of a little three-year-old child. He had suddenly been taken ill, and the doctor advised the family to take the child to another climate. On the way there the child grew worse. The mother telephoned for a Christian Science practitioner, who, she says, miraculously healed the child. Both husband and wife are greatly impressed with the incident. I urged them to take a definite stand for God. Last Sabbath the father denied himself part of his rest and attended church for the first time. Let us hope that seed sown here may come to fruitage.

I called on the family living next door. The man of the house had just been taken to the hospital. The wife is a professing Christian. He is not a Christian. More than that, he even forbids prayer to be offered for his recovery. The wife is desirous of sending the children to Sunday-school. Let

us pray that this may prove to be another open door for service.

In the adjoining home, I found the husband convalescing from a long siege of blood poisoning. He had been confined in a hospital for five months, and is still unable to resume his work. He was not a Christian, but promised

from henceforth to live for Christ.

These are a few samples out of many which could be given of the opportunities for special ministries. The great need in these homes for the Christ is fully matched by the splendid opportunity of presenting Him at the time of their trying experiences.

A REMARKABLE RECORD

Seventy-five Years of Church Work in Wisconsin.

Three-quarters of a century ago Wisconsin was the wildest kind of frontier country. The Home Missionary Society, true to its task, has labored there to match the state's great economic growth with the ministries of Christ. Below are some cold statistics, serving roughly to gauge the magnitude and worth of Congregational service in this developing commonwealth. Special attention is called to the magnificent bulk of the gifts to the American Board.

Secretary Patton of the American

Board recently said to the writer, "Hope for the increase of our foreign work and its resources lies solely in an enlarged prosperity for the Home Missionary Society."

The Congregational Home Missionary Society has spent over a half million dollars in Wisconsin. It is such investments that justify the Society's work. We know that we may now look to Wisconsin to make possible, through its generous giving, similar service for other states of growing greatness.

The following figures were prepared by Dr. Henry A. Miner, of Madison, which is sufficient assurance of their accuracy:

SUMMARY

Local Parish Work

Church Membership (received by profession, 51,511; received by letter, 44,560)	96,171
Sunday-school membership (average since 1853)	18,000
Gifts for home support (since 1873)	\$8,551,198
Church property acquired	2,367,410

Associated Mission Work

Gifts for organizing and support of churches (1884-1913)	133,337
Gifts for organizing and support of Sunday-schools (1866-1913)	78,276
Gifts for erection of houses of worship (C. C. B. S. 1857-1875)	37,394
Gifts for Wisconsin Educational Society (1857-1875)	14,526
Gifts for New West Educational Commission (1886-1893)	10,700
Gifts for Congregational Education Society Work (1886-1912)	72,526
Gifts for Ministerial Aid—Wisconsin Board of Trust—..... \$15,300	
Gifts for Ministerial Aid—National Council	22,480
Gifts for work in other lands (A. B. C. F. M.)	530,200
Gifts for Bible and Tract Cause	22,033
Gifts for American missionary work	162,798

Total	\$1,084,270
Received from Cong'l Home Missionary Society (1836-1861) ..	\$230,000
Received from Cong'l Home Missionary Society (1861-1873) ..	100,000
Received from Cong'l Home Missionary Society (1873-1913) ..	223,314
Received from Cong'l Sunday-School & Publishing Society	\$553,314
Received from Cong'l Education Society	53,332
Received from Cong'l Church Building Society	91,119
	103,278
Total	\$801,043

HOME MISSION HELPS FOR CHRISTIAN ENDEAVOR TOPICS

The Home Missionary Society is prepared to offer the following helps for the Christian Endeavor topic for January 25—"Perils That Threaten Our Nation."

LEAFLETS

"A legacy from the Middle Ages." A day with the penitentes of New Mexico, describing a mediaeval rite which still prevails.

"Under the Foothills." A few facts about Mormons and Mormonism, interestingly told.

"Facts and Figures about Mormonism." An up-to-date summary of conditions in Utah.

"Emotional Delusions." Describing

the effects of some fanatical religious beliefs upon their converts.

"Black Diamonds and What They Cost in Life and Character." A description of life among the miners in the anthracite region of Pennsylvania.

"An Intimate View of Our Ellis Island Parish." Giving an idea of the routine of a missionary's life on Ellis Island.

"The City and the Kingdom." A compilation of striking facts and figures.

"Is America Making Criminals?" Showing the need of missionary work among the children of immigrants.

"The Night before Christmas." A story for children and grown-ups, showing what the Christmas rush meant to a little delivery boy.

Any of the above will be sent free of charge. Write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

HOME MISSIONARIES, WHAT PERPLEXES YOU?

If you will tell us what it is, we will pay you for the information, and in addition we will try to find some one to solve your problem.

It is this way: we want THE AMERICAN MISSIONARY to be a soundly practical magazine, even a technical journal, if you care so to call it. We believe that our eighteen hundred hard-working commissioned men confront problems of genuine significance which are nowhere adequately treated in print.

Therefore, gentlemen, we will offer for several months a prize for the best subjects submitted each month. The conditions are these:

1. We will pay three dollars for the winning suggested subject.
2. One such award to be made each month until further notice.
3. The subject must be in our hands not later than the twenty-fifth of the month. The next month's subject must be in by January 25.
4. We reserve the right to reject any or all subjects submitted for any month.
5. Sign your name and address. We will use initials in printing if you prefer.
6. We will try to secure competent writers to treat the accepted subject so as to help all who are meeting the problem presented.

Remember, these prizes are not offered for articles for publication—simply for suggested subjects upon which articles are to be written later. Send in your ideas. Write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

AN INNOVATION

A Picnic without Beer in a Bohemian Settlement.

One of our missionaries, who is at work in a Bohemian settlement in South Dakota, projected a picnic under the auspices of the mission. At the usual community picnic beer had flowed as freely as water. It was a hot day, and a large crowd came in spite of the announcement that the occasion would be "dry." The older people asked for their usual "pivo," but there was none. The young people, however, made fifteen gallons of lemonade and served it free. It satisfied the thirst. The girls of the Sunday-school served ice cream free and surprised the people. After supper, lemonade was served again, an interesting address was delivered by Rev. Mr. Doty, the local band played, a collection was taken, and enough was secured to pay

for all the lemonade and ice cream and three dollars over. This money was used to pay for English Bibles for the mission. Everybody had a good time, and even the old people, accustomed to their beer, said this was a better kind of picnic. So our missionary work is showing the people the better way.—O. C. G.

The church at Hackleburg, Alabama, illustrates how well the Congregational church is adapted to the needs of a purely Southern community. It was organized about a year ago. Since that time a building costing \$1,500 has been erected and dedicated without one dollar of aid from outside. They have one of the most efficient and up-to-date Sunday-schools in rural Alabama. Their first offering for Home Missions was taken, and it amounted to a trifle over two dollars a member.



THE TREASURY



MONTHLY COMPARATIVE STATEMENT

NOVEMBER RECEIPTS

	Churches	Sunday schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Legacies	TOTALS
1912.....	\$3,548.41	\$129.83	\$31.00	\$ 869.50	\$4,578.24	\$425.50	\$1,568.35	\$1,916.72	\$ 8,488.81
1913.....	2,582.28	109.04	.....	848.62	3,539.94	447.00	1,913.21	5,465.91	11,366.06
Increase.....	.....	.....	.....	.....	.....	21.50	344.86	3,549.19	2,877.25
Decrease.....	966.13	20.29	31.00	20.88	1,038.30	.....	.....	.....	.....

FIRST EIGHT MONTHS OF FISCAL YEAR, ENDING NOVEMBER 30, 1913

	Churches	Sunday schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Legacies	TOTALS
1912.....	\$25,800.62	\$995.69	\$ 257.29	\$ 8,908.85	\$35,962.45	\$ 7,453.66	\$11,779.07	\$98,887.36	\$ 154,082.54
1913.....	24,258.14	788.16	268.06	11,092.52	36,406.88	6,502.21	13,556.25	47,737.41	104,202.75
Increase.....	.....	.....	10.77	2,183.67	444.43	.....	1,777.18	.....	.....
Decrease.....	1,542.48	207.53	.....	.....	.....	951.45	.....	51,149.95	49,879.79

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D. D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D., 19 La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

BUSINESS PRINCIPLES IN CHRISTIAN WORK*

By Lucien C. Warner, LL.D., President of the Congregational
Church Building Society

WHAT do we mean by "Business Principles?" Some persons would say "over-reaching, misrepresenting, cheating, trying to get the better of others." If this be the definition of Business Principles, the less of it there is in Christian work, or in any other kind of work, the better. This is not my understanding of the subject.

By Business Principles I mean economic principles—doing work in such a way that there shall be no waste, no duplication; that everyone shall work to advantage; that for 100% of effort put forth, there shall be at least 100% of results. If this be accepted as the definition of Business Principles, I am heartily in favor of it for all Christian work.

There is nothing in Christ's teachings inconsistent with Business Principles of this kind. When he fed the five thousand with the five loaves and two fishes, he was careful to add, "Gather up the broken pieces which remain over, that nothing be lost," I am afraid some of us would have said, "If bread and fishes cost no more than this, why bother with the broken pieces?" But that was not Christ's idea of the principles involved in Christian work.

Again in the parable of the five talents, Christ commended the steward who used his five talents to earn five talents more. Here is a direct example of 100% efficiency. But Christ condemned the steward who hid his talent in the earth. The steward might have done worse; he might have stolen it, but he did not. His sin was in not using it wisely; that he lacked efficiency.

What is the application of this principle to our benevolent societies, and especially to the Congregational Church Building Society? It means that the work should be done with *economy*; that constant care should be taken, that no money is spent needlessly, money which brings no adequate return either in the support of the work or in the service rendered. It means that the work should not be left to run itself; that it should not be neglected or slighted. Such a course would not secure the funds that are needed, and it would not secure the wise expenditure of these funds. Experience proves that business must have attention. The wise business man gives careful supervision to every detail of his work, and it is in this way only that he can secure the highest economy in the conduct of his business.

Business Principles also mean effi-

*Address at the meeting of the Congregational Church Building Society at its meeting in connection with the National Council, Kansas City, Mo., Oct. 30, 1913.

ciency—that the money shall be spent in such a way that it will produce the largest results in advancing Christ's Kingdom. If it were possible for the Church Building Society to go into a village or city and pay all the expenses of erecting a church, it would not be the wisest thing to do. Experi-

this is not a live question, for our society has no funds for building churches and donating them to the people. In the most needy cases, it rarely tries to advance more than one-third the cost of a house of worship, and even on this basis, it is over a year behind in meeting the demands upon it.



FIRST CONGREGATIONAL CHURCH, CORONA, CALIFORNIA

ence proves that the people who put their hands into their pockets and build a church for *themselves* are the ones who prize it the most and support it best. Too much help pauperizes a church just as it pauperizes individuals. Such a church will never show 100% efficiency. Fortunately

Another Business Principle is that the Society should not help in building a church not needed by the community. When a little town of less than one thousand inhabitants is already served by two or three churches of sister denominations, it is almost always better that the Congregation-

alists residing in the town should turn in and help the other churches rather than to start another organization.

This lesson is often hard to learn, for the town, especially if a new one, expects soon to have 20,000 inhabitants and each denomination wants to get in early. With the greatest care the Society can exercise, there are thrown back upon its hands several churches each year that have failed to make good—most of them because the town is over-churched. In not a few cases the city has gone back into farm lands and sometimes there is no use for the building except as a shelter for cattle.

Fortunately there is much less of this than there was fifteen and twenty years ago. The towns of our country are getting more thoroughly established and fewer mistakes are now made than formerly. There is also a stronger feeling of comity between the different denominations, and less desire to push into new fields where they are not wanted. Many of the other denominations are now co-operating heartily with our Society in the effort to reduce the number of churches in small and over-boomed cities. The difficulty is usually, not with the societies, but with the local field. There is great need of more Christian love and tolerance, so that weak and half-starved churches may be united into strong and self-supporting Christian organizations.

I speak of the subject here because it is a matter upon which the public should be better informed. One church with 200 members will exercise an influence and power in a community far greater than that of four churches of fifty members each, and the one church will be self-supporting where the four have to receive help from the National Societies. To crowd in a new church where it is not needed, is not good business or good Christianity, and I sincerely hope the time will soon come when the practice will cease. It cannot be wholly done

away with without an organic union of our different Christian bodies, but while we are waiting for this much desired consummation, let us do all we can to correct the evil by greater tolerance of the views of others, and greater fellowship and co-operation with them in our work.

There is one other point in the relation between the Church Building Society and the churches which calls for the better application of Business Principles, and that is that churches which receive grants or loans from the Society should meet their obligations with more faithfulness. Every church which receives a grant of money agrees to take up a collection each year for the Society. More than one-third of the churches forget to discharge this obligation.

Every church which receives a loan from the Society solemnly binds itself to make a definite payment on this loan each year until it is all repaid. It is astonishing how many churches seem even to forget this obligation, or if they do not forget it, they make no serious effort to meet it.

On the first of last month, the total amount overdue on church loans was \$116,377.00, and on parsonage loans \$22,046.00. On that same date the Society had on its docket applications for aid, calling for \$34,100.00 for parsonages, \$76,785.00 for grants to churches and \$165,000.00 for loans to churches. I once knew a family who arranged their benevolence by waiting until the end of the year and seeing what they had left over after meeting every other form of expense and luxury. If there was anything left that they had no special use for, out of this they would make their benevolent gifts. This, I fear, is the *practice* if not the plan of some churches in dealing with their obligations to the Church Building Society. They do not put it in as a part of their budget and earnestly try to raise it, but they drift along to the end of the year and then find that they have no surplus with which to meet their obligations.

I am aware that often after a new

church is built, there is a change of pastors or a change of officers, and the new officers know nothing of the obligations assumed by their predecessors, and so shirk responsibility for them. They forget that the sufferer from this neglect is not the impersonal Society located in New York, but the small struggling churches which are asking for help. Only a short time before, the church which now withholds its payments, was one of these struggling churches earnestly pleading for help, and very likely they were obliged to wait several months for funds because others had not met their obligations.

I wish some word of mine might rouse the delinquent churches of our denomination to a sense of the wrong they are doing to sister churches. If the 1,036 churches of our denomination which last year failed in their obligations to take a collection, and the 303 churches which are behind in the payments of their loans, would now rally to our help, we could at once act on the 106 applications for aid which now clog our docket, and could meet with reasonable promptness all the demands which are made upon us for assistance.

Perhaps some one objects that this theory of Business Principles leaves no place for Christian faith and prayer. On the other hand, faith and works must go hand in hand. James tells us that faith without works is dead. Show me your faith without your works, and I will show you my faith by my works. We may well distrust the genuineness of our faith, if it does not lead us to put forth an ear-

nest effort to secure its object. Much the same principle applies to prayer. God works through his children even in granting their requests. What we pray for, we must work for, or we are not consistent or sincere. There may be certain elements in our request which are outside of our ability to control or influence, and these we must commit wholly into God's hands, but in so far as we can assist in the accomplishment of our prayers, we must do so, or we cannot expect an answer to them.

The application of Business Principles to the benevolence of our churches would be a great blessing, not alone to our Society, and to the churches now asking for help, but even more to the *delinquent* churches; for how can they expect spiritual gifts for themselves when they fail to meet the business obligation which they have deliberately assumed and which, because of their negligence, is causing serious loss and distress to other churches which are struggling with debts and inadequate equipment.

This is not a new principle, but it was proclaimed by Malachi over two thousand years ago when he said to Israel, "Bring ye all the tithes into the storehouse; and prove me *now here-with*, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." This method is in thorough accord with Business Principles, and wherever followed, it is sure to result in prosperity to the local church, and to the cause of Christ throughout the world.



VAN TASSELL, WYOMING

WYOMING has plenty of elbow room for its population. Until recently its vast stretches of territory have been free ranges for the stockmen with their cattle, sheep and horses. The new dry farming developments are

now rapidly changing the old order of things. The great ranches are dwindling and homesteaders are coming in to turn the grazing lands into fertile farms.

On the extreme eastern edge of Wyoming, just over the Nebraska

line, is Van Tassell. The place is named for the ranchman who was for years the feudal lord of a vast stretch of free range. His house was for many years the only house there, near the picturesque castellated crags which rise from the plain like a mediaeval fortress.



CONGREGATIONAL CHURCH, VAN TASSELL, WYOMING

Now there is a bustling little village there, nearly all of which has been built since last January. A hotel, two general stores, a brick bank, a newspaper and printing office, a drug store and other public buildings stand amid the little homes. But chief of all of them is the attractive new Congregational church conspicuous for its situation and its beauty. There is no other church organization there, nor for twelve miles away. The nearest Congregational neighbor is twenty miles away. As the village school is at present held in one of its rooms, it is the religious and educational home for the entire community.

The dry farms have made this place. Practically every man in the village is a homesteader. The hotel keeper has a homestead three miles out, and he or some other member of his family lives on it seven months of the year, while others look after the hotel. His automobile makes rapid transit easy and it flies like a shuttle between the homestead and

the village nearly every day. The printer and the druggist and the merchant and the rest have homesteads a little farther out, and many of them have automobiles for convenience in reaching their dry farms. The village is typical of what is occurring in many other parts of

Wyoming where the ranchmen are learning to feed their stock in the winter, and the homes are multiplying on the dry farms.

Sunday, Oct. 5th, was dedication day and the people came in for miles around. One lady came from her ranch thirty-five miles away which she had not left before since last April. The little church was well filled morning, afternoon and evening. A choir of surprising excellence, with voices which many a city church might covet, led the singing. It

turned out that the leader of the choir had been a choir master in a large church in Omaha and was thoroughly familiar with good music. Secretary Richards preached the dedication service. They both spoke again at the afternoon service, and Mrs. Gray preached an admirable sermon in the evening. A little deficit of \$300 was raised in a twinkling and the young church starts out on its career of useful service in that community unhampered. Four new members were added to the church and the pastor, Rev. George Dalzell, who shared in all the services, looks forward to the future with high hope.

The First Congregational Church of Montclair, N. J., is adopting this church as its own particular case, and will provide the grant which makes possible the completion of this little temple on the edge of this great Rocky Mountain State. Thus the East and West come into close fellowship.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Charles R. Brown, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

AN ENCOURAGING INCIDENT

Miss Olive G. Gibson

IN our little Mexican Church here we have a young man of twenty-one. He has, ever since we have known him, been the most regular, and it would seem, the most faithful member we have.

As all men are prone to do he fell in love, with a dear young girl of nineteen. The only possible objection any one could have to the match was that she and her people are all devout Catholics. In this country that means more, and worse, than it does in American society. The boy said that for his fiancée's sake, they would be married by the priest, on condition that he would not have to confess.

The father of the girl was willing they should be married by the minister, though a devoted Catholic, owing to the fact that the priest, on his last visit, had refused to baptize his grand-child, because the man refused to taboo our school. (He is a poor man with a big family and there is no public school this year.)

But friends and relatives seemed to come up out of the ground to deride the boy because he refused to confess to the priest. Maybe they didn't "come up out of the ground," I am quite certain some of them came up though.

They said,

"Why can't you lie to the priest?"
"You don't need to be sincere in confessing."

He was the object and subject of all sorts of jests and jeers for two weeks. It was, for a boy of his age, nothing short of persecution.

Well, the wedding day was set. As they are a cultured family and have quite a little money everything was done in very good taste. Printed invitations were sent out to friends afar.

The wedding day arrived. Behold! the priest refused to marry them unless the boy would confess, and take a vow to renounce his church forever.

The boy said,

"I will not confess, and I can live without a wife, but I can not live without my religion."

He then said to his fiancée,

"If you are willing to be married by the Justice of the Peace or my minister we will be married, otherwise I will have to give you up."

She was not willing to give him up. They decided to be married by the minister. The wedding was postponed two days. We promised to do every thing we could for them.

Is there anything too hard to do for such a boy? We felt that any church would be rich with a member like him. Our native minister brought us a wagon load of evergreen from the Mts. We decorated our assembly room till it was a thing of real beauty, a bower of evergreen with Navajo blankets covering the floor. Even the ones who op-

posed most say it was the "most beautiful" wedding ever had in our town.

After the marriage came the feast, prepared by the family of the groom, then came the afternoon dance, then the supper, also given by the family of the groom, according to the unwritten law that the man must pay all expenses and his family bear all responsibility.

There was no saloon open on the night of the wedding dance. What do

you think of that? You ought to feel proud of "our boy". (The boy of the C. E. S. and the C. H. M. S.)

The night after the wedding our church gave a reception for the "newly-weds." The next day, which was Thanksgiving day, we had a church dinner with the bride and groom as guests of honor, the following night a reception to the town. Now what more could we do? It has seemed to bring the whole town closer to us.



THE RIO GRANDE INDUSTRIAL SCHOOL AND GIRLS' DORMITORY

Principal A. C. Heyman

PLACING fifty pupils in the space that forty ought to occupy is one of the jobs for the teachers of the Rio Grande Industrial School this year. Last year we used the basement of the main building for an overflow dormitory for boys. This year every available corner must be used, and many have been turned away because we have not room. Many who could not be taken in have asked that their names be placed on our waiting list. They are hoping that a vacancy may occur. This morning a woman came to us earnestly pleading for places for four of her children. Many similar cases have come to us. We are unable to meet these appeals because we lack the necessary equipment.

Our Mexican people are awake to the opportunities which our schools are offering them. If we are to enter the doors which are opening to us in this great mission field of the Southwest, our work must be greatly enlarged.

Thanks to the Congregational Education Society, steps toward this end have been taken. The present year is to bring us a much needed girls' dormitory. The inconveniences under which our work is being carried

on, with our increased number of pupils, amounts at times to actual hardships. However, these but add to the enthusiasm with which we are watching the progress of the new building.

The beginning of this building was made on the morning of October 6. At the ringing of the nine o'clock bell the entire school assembled at the proposed site for the building. The principal briefly recounted the blessings of the school since its beginning in the year 1908. We gratefully remembered the goodness of God's people in making this new building possible, and thought of what it will mean to the future work of our school for Mexican boys and girls. Then all voices joined in "Praise God, from Whom all Blessings Flow." The principal then threw out the first shovelful of dirt; Polonia, the girl who has been longest in school, followed; then all took their turn in the excavating for the new girls' dormitory.

In the erection of this building our boys will have excellent opportunity to compare the construction of a modern building with that of their own adobe huts. The cement blocks of which the building is to be con-

structed will be made by our boys in their industrial periods. Wherever else it will be possible, the labor on the dormitory will be done by our pupils.

We require that every pupil in our school shall work for two hours daily aside from the literary and industrial work. This job of finding tasks for thirty boys, ranging from ten to twenty-one years of age, and keeping them busy two hours each day of the school year, has been a job above all others for the teachers. Yet our

this way to develop the quality of leadership among the boys.

The boys like the plan and are showing considerable interest and ability in keeping their men busy. The leaders have frequent conferences with the principal, at which they talk over with him their successes and failures and receive what advice he may be able to give to make them more proficient in their leadership.

At the present time our thirty boys are divided into six gangs. Section one is the clean-up gang, whose busi-



BREAKING GROUND FOR THE NEW GIRLS' DORMITORY

Mexican children greatly need this training, for one of the most essential things for our people to learn is to work steadily and industriously.

This year we are working out a new plan along this line. We have chosen six of our boys who have made a good record in their work and have appointed them as leaders over the other boys. Each leader has been given charge of a group of boys over whom he is to act as a sort of foreman. The leader is given his orders by one of the teachers, and then the details of the work are left to him. We hope in

ness it is to keep the school grounds in order.

Section two is the repair gang. They must keep buildings and fences in repair and improve on them when possible.

Section three is the dairy gang. They have charge of the entire work of the dairy. The leader of this gang has now been in school for four years. He is younger than some of the boys working under him, yet he meets the difficulties which confront him efficiently and is doing remarkably well for a boy of fifteen.

Section four has charge of all the stock outside of the dairy. The poultry, pigs, and horses give them ample opportunity to improve on their fathers' methods in caring for stock.

Section five is the janitor gang. Their work is obvious.

Section six is the pick and shovel gang. It consists of the larger boys. It is their duty to dig the water lines for the new building. They also have charge of sewer and irrigating ditches.

This system is working successfully. The leaders are given credit for their

as right. Thus the pupils who have been in school previously are this year a great help to the teachers in getting the new pupils started right. The difficulties which we had to face in the beginning of our career as a school have largely been overcome. Many of them existed chiefly in the minds of our people. Our pupils themselves have been the most effective advertisement of our work among their own people.

When our pupils from the little



STUDENTS WORKING ON WALLS OF GIRLS' DORMITORY

interest and ability to lead, and are constantly on their mettle to do good work. The leaders will be changed from time to time, and it is being impressed on the boys that those who are the best followers have the best chance of becoming the next leaders.

At the beginning of this our fifth year the outlook for our work is very bright. Our school has now developed a character of its own. Our pupils have learned that the Rio Grande Industrial School stands for certain ideals. They have grown to respect these ideals and have accepted them

Mexican village of San Rafael returned to their homes last spring, they created a stir in the town. Parents and friends were so impressed with the progress of the children, that applications for places in our school began to pour in. As a result, we have seventeen pupils from that village in our school now.

Three years ago a boy came to us from a little town in the southern part of the state. We now have twelve pupils from that vicinity. Others wished to come, but we could not take them.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries, Rev. Robt. W. Gammon, D.D., 19 W. Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, 289 Fourth Ave., New York, N. Y.; Educational Secretaries, For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 417 Market Street, San Francisco, Cal.

Rev. Alec Russell, who has rendered excellent service in Carter and outlying stations in South Dakota, as a joint worker, has suffered from the hardships of the pioneer life, and has been obliged to take a pastorate in Iowa. The Sunday-School Society parts with him with regret.



Rev. Christian Foss, an earnest pioneer in McKenzie County, North Dakota, takes a pastorate at Maxbass, N. D. It is hoped that another worker may take his place in the springtime. Superintendent Stickney and his already overburdened helpers will care for the work in the meantime.



Calls come to our workers for organizing and helping schools in the winter, as well as summer, and a full force is needed.



The generous personal givers who are sustaining workers or planting individual schools, seem happy in their investments in the Sunday-School Society.



The receipts for November were \$2,542.08 less than for the corresponding month of last year. This gives anxiety. It may be the result of a larger number of churches retaining their gifts until the close of the year, for the purpose of raising their full apportionment. If each of the churches will strive to do this, and those which are able, or individual givers, will add to their gifts, so that it will make up for those who, from inability or misfortune, fall below, the year may be closed encouragingly. The Apportionment Commission has recommended that the books of the Societies be kept open until January 10, for sums which the donors wish acknowledged in the Year Book for 1913. This will be done.



The adjustments made for strengthening all our Sunday-school work have led to extending the work to all parts of our country. This has revealed pioneer conditions even in New England and the other older states. Statesmen, as well as philanthropists and religious teachers, call upon the Christian churches to give moral and religious instruction for the sake of our national life. All agree that there is no more hopeful field than in reaching the

children and youth. Reorganized Congregationalism will find no larger field for service than in strengthening the religious work among its young people.

More than 7,000 Sunday-schools are connected with the denomination; with more than 700,000 members. In every one of these schools there is an opportunity and a call for enlargement in membership, and for more efficient work. The splendid force of about seventy workers for the Sunday-School Society is pledged to help in this matter.



The Society year closes February 28. It is hoped that as many churches as possible may be able to send an installment of their contributions for the year 1914, before the year closes. The falling-off in legacies threatens a deficit unless generous gifts are received.

It will greatly help if the Sunday-School Society can, as usual, close its year with a balance in hand.



A critical situation in North Dakota offers a splendid opportunity for a special investment. Any who may be interested are requested to write to Superintendent Stickney of North Dakota, or to the Secretary of the Sunday-School Society at Boston.

A HOPEFUL LOGGING CAMP

By Rev. J. N. Dick, Washington

Ashlock is a logging camp on the Northern Pacific Railway. The hills are heavily timbered with cedar and fir, and many saw-mills and logging camps are in operation. I was going to the southern part of the state, and noticed a lot of new shanties. I at once decided to stop off on my return. In my calls from cabin to cabin I learned that the entire camp was made up of mountaineers from Kentucky and Virginia, and one family from North Carolina. This camp differs from most in that every logger has his family with him. It lacks the element of permanency, but an excellent opportunity is presented to do needed missionary work, and sow the seed of Divine Truth in many young lives.

On the following Sunday I had a good congregation. The young lady, who is bookkeeper for the logging company, expressed especially her joy at my coming. She became the Sunday-school secretary. In my search for a superintendent one of the women said, "I have been to Sunday-school right smart my-

self, and reckon I could be superintendent if I had to." She was not elected, but we did find a lady who seemed fitted for the work. At the service in the little school-house among the brush and stumps twenty-eight were present. All voted to organize a Sunday-school and pledged attendance.

This school will not live longer than the camp, but it is hoped that during that time much good may be done, not only for the boys and girls but for the men and women. I visit them again to give them aid in getting well started.

THREE VISITS NEEDED

By Rev. Huber Burr, Missionary,
N. California.

The organization of the school at Glen Frazer proved something of a surprise to the people themselves, especially in the large number present. It required three visits to the neighborhood to accomplish the organization: first, a visit to the public school, where the boys and girls were interested in a short missionary address, and an announcement was left for a stereopticon address later on

the life of Christ. This week night meeting found the little schoolhouse crowded. Before the address and pictures, volunteers were called for to help in organizing a Sunday-school upon the following Sunday. The response was encouraging. Accordingly the work was begun under most promising auspices, with sufficient help among the people themselves, to warrant a continuance, as well as the promise of help from the Martinez church four miles distant.

HELPING A TROUBLED SOUL

By Rev. J. N. Pendleton, Washington and N. Idaho.

It was a hot, sultry day in August when I left the train for a seven-mile tramp through a forest trail up the mountain side. I made a pack of my rain-coat and grip, leaving both hands free to fight black flies and mosquitoes. This was one of those long trails which, leading over a series of heavy



TACOMA CREEK SUNDAY-SCHOOL
Organized by Rev. J. N. Pendleton

timbered ridges, seems up hill both ways—too steep for a team, but possible for a man.

When I reached the log cabin where I stayed for two nights, the welcome I received made me forget my fatigue. The friends I made here amply repaid me for the effort of the trip.

The following Sunday the people came to the little log schoolhouse pictured above, though it was a hot,

sultry, oppressive day. Some of them came six or seven miles from their homesteads, all on foot, for only a few have horses, and the trails are so bad as to be almost impassable.

At this gathering, not only the entire population came out, but also swarms of black flies and mosquitoes, so that during the service every one, including the preacher, had to keep a leafy branch waving over head. With us this was of necessity "Palm Sunday."

Yet even with these handicaps we had a delightful time, and the little Sunday-school then organized continues to grow and is the center around which the community life is developing. Here many are finding light and joy to brighten the monotony of their isolated homestead life.

The same Sunday a boy about sixteen years of age took a long walk with me, and while in the solitude of the woods, poured out his heart in confidence. A new light seemed to break into his life as I tried to point him to our Great Guide, who is ever ready to help a troubled soul.

When I started for the railroad the next morning, it was with thankfulness to my Master, not only for the good service held, but for the opportunity of helping this boy to a better life. The opportunities for personal touch are the most precious experiences in the life of a missionary.

NEED IN SOUTH DAKOTA

The condition of a school neighborhood in South Dakota has come to the attention of one of our missionaries, Rev. A. C. Miller.

The teacher talked with the children about a Sunday-school. They did not know what it was. None of them knew what the Bible was. The people are largely Bohemian but have drifted away from any religion. They greatly need the Sunday-school.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST ELEVEN MONTHS OF 1912 AND 1913

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1912.....	\$11,589.11	\$3,701.81	\$5,304.82	\$10,794.47	\$15,150.00	\$46,540.21
1913.....	13,024.21	7,221.17	5,223.75	12,207.69	2,176.66	39,853.48
Gain.....	\$1,435.10	\$3,519.36	.....	\$1,413.22	.....	.....
Loss.....	.....	.....	\$ 81.07	.....	\$12,973.34	\$6,686.73

At the end of eleven months we find that the receipts of the Board from churches, individuals, affiliated societies, interest and legacies are \$6,686.73 less than from the same sources in 1912. The total receipts from these sources for the calendar year 1912, and the fiscal year of the Board is the same as the calendar year, were \$52,624.93. It will be seen therefore that if the receipts for 1913 are to equal those of 1912 the Board must receive during December \$12,771.45. This can hardly be hoped for unless some large unexpected gifts are to come in. It is with the keenest regret that we face this situation. We had hoped that never again in the history of the Board would the total annual receipts fall below \$50,000. However, it is to be noticed that the deficiency is almost exclusively from legacies. Every other source shows a decided gain except Affiliated Societies and there the loss is only \$81.07. These figures do not include for either year Conditional Gifts. The most hopeful feature of the situation is the gain in receipts from churches, individuals and interest. The Endowment Fund has been increased as the receipts from interest show. The rate of interest has not been higher this year than last. The splendid gain in gifts from individuals indicates an increasing personal interest in the veterans. The gain from churches, we are inclined to attribute to the wider extension and acceptance of the Apportionment Plan.

THE NEW ANNUITY FUND

By Rev. Frank J. Goodwin, D.D.

THAT we should make some adequate provision for our ministers in their old age has long been coming to the conscience of the Church. We have awakened slowly to the idea that we should assist the old minister in want and ill-health; but

we have come even tardily to our duty to care for our ministers who have too much professional pride to leave the ministry in their old age, or who are lacking in fitness or training for business and many secular pursuits. These are the men who hold high the dignity

and good name of the Church, and the profession which they have aimed to adorn with devoted lives; who will not cry out or complain; but who, none the less, wounded in heart, humiliated and sometimes neglected and unhonored by the Church in whose service they have grown gray, are not infrequently without adequate means of support, and dependent upon friends or relations for even a meagre existence.

At the National Council an effort was made to meet this need, and to provide for our clergymen in their old age, thus bringing the Church up to the standards of some of our mercantile institutions, which are endeavoring to care for those, long in their employ.

How to do this, however, has long been a matter of question. If we had a large sum of money immediately at hand, the simplest way of course would be to divide up the income on a pro rata basis, among our clergymen on their reaching a certain age. Another plan has been suggested, namely, to ally ourselves with some life insurance company and either to pay our ministers' premiums to purchase the requisite amount of Annuity insurance, or to add to the annuities received from the life insurance company. It might also be a plan worthy our consideration, for us to form an association based on assessments, were it not that the graves of such societies are piled high throughout the land.

We have chosen a much simpler and more attractive scheme. Following the best precedents of other Protestant Churches in Canada, Australia and the United States, we have adopted a plan in which the ministers pay one-fifth and the Church four-fifths of the money necessary to secure certain benefits to the minister, his wife, and minor children. The Fund contemplates when completed, giving to the minister, who has served the Church thirty years, a maximum old age annuity of \$500 beginning at the age of 65; and to his widow \$300;

while in the case of prior disability a maximum annuity for permanent disability of \$100 plus \$10 for each year of service over 5 years, will be allowed.

In other words, the Church, by its annual offerings and by individual gifts and interest from invested funds, is expected to raise \$4 for every \$1 which the minister himself pays. The system is very simple and easily workable; it holds secure what the minister himself pays, because the rate of his payments are founded on careful actuarial tables; it requires no capital to begin with, save that necessary to inaugurate the Fund, the later expenses being taken out of the Church's contributions; and it leaves room for growth, yet every stage is perfect in itself. And not the least important characteristic of the plan is, that the minister receives all that he pays for, with the added hope that this will be eventually increased fourfold by contributions from the churches and other sources.

It is not claimed that this plan is without defects, and the whole Church must put its intelligence to work, that this project may be brought as nearly as possible to perfection. Already many valuable suggestions have been made; and as far as possible they will be incorporated in the general scheme. It is a matter of regret that the National Council was so occupied with its greater task of revision of its polity, that more time could not have been given to the discussion of many of the necessary details connected with so important a new undertaking as the Annuity Fund. As it is we must now do our best with the plan, which in general has the highest excellence.

There are two or three interesting questions which should be answered at this time. (1) The Annuity Fund will be a department of the Board of Ministerial Relief; the older department being called the *Pension* department, conducted as formerly; the new department being called the *Annuity* department for those, who by their

own payments will contribute toward the securing of an old age annuity.

(2) The Fund is to be handled apart from the apportionment plan, probably for 2 years by having the money raised for it considered an *extra* benevolence. During this time a special effort will be made to add to the Endowment of the Fund. Meanwhile, the regular apportionment of the Board of Ministerial Relief will be adhered to, and *undesigned* gifts coming to it will be applied to its regular work. Money for the *Annuity Fund must be so designated*. Later a proportion will undoubtedly be established, by which a percentage division may be made between the two departments.

The advantage coming to the Church from the accomplishment of this great project can not be exaggerated. Already our ministers are expressing great interest in it, and our laymen are coming to the support. Surely nothing could be more praiseworthy than this effort to give just treatment to our old, and loyal servants of the Cross, who "have fought a good fight, but who have not yet finished their course."

"GREATLY WORRIED"

Remote from New York there is a pensioner of this Board, a widow in her 93rd year who lives with a daughter who is also a widow, and their situation is revealed in these extracts from a letter which the daughter has written to the Board asking for a renewal of her mother's application for 1914:

"I venture to present mother's circumstances to you. She is very feeble; so much so that she cannot be left alone. It is impossible for me to leave home to earn more money and I have not the means to hire some one to stay with her, so we are forced to live on our very small income. We have not been able to make ends meet for the last 5 years. I am forced every year to increase the mortgage, which is

now \$2,050. The taxes, which are delinquent after to-day, are \$88, and I have nothing to pay. My father preached for 40 years and never received over \$600 per year.

"We are steadily eating up our home and I feel that a crisis confronts us. Naturally we are greatly worried, for we should be in an unfortunate predicament if our home should be taken from us. You can see how dependent mother is upon the fund which you represent. I do not know just when the Board of Supervisors will begin action on delinquent taxes, but the matter hangs over our heads."

We cannot tell at this writing how large the Christmas Fund will be, but indications are that the Fund will not be as large this year as last. There does not seem to be as much ready money available. Some of last year's givers have sent only one-half of the amount this year, and a number have written and spoken of the reduction of their incomes and their inability to give as they would like or as they have given heretofore. We are hoping that the number of givers will be so increased that this loss will be overcome. We will be glad to receive money for the Christmas Fund up to the first of January, for if we cannot send all the checks before Christmas we can send the belated ones as a New Year's gift. A fuller statement will be made in the next issue of the magazine.

The above paragraph was written a week before this paragraph. The week has more than doubled the figures. When the first paragraph was written we had about \$700 in sight for the Christmas Fund. Now, December 18, we have \$1,600 in hand. The \$2,000 goal may be reached yet. We are profoundly grateful to all the friends of the veterans who have so generously contributed. December 20, \$1,900 in hand.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-Presidents, Mrs. C. G. Phillips, Montclair, N. J.; Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Mrs. Geo. Robertson, 152 Terrace Avenue, Redlands, Cal.; Mrs. W. E. Mansfield, Atlanta, Ga.; Recording Secretary, Miss Mary Brooks, 55 Essex Avenue, Gloucester, Mass.; Corresponding Secretary, Mrs. Franklin H. Warner, 30 Ridgeview Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Editorial Secretary, Miss Eleanor Nagle, Whiting Hall, So. Sudbury, Mass.

A MESSAGE FROM OUR PRESIDENT

Everyone has had cause to meditate at some time or other on two diverse types of family government—the one in which there are many and explicit rules, the other in which the relation between the parents and children is so close, and the children so full of the spirit of confidence and obedience, that few rules are ever needed. The grounds on which people base their interest in missionary work seem to me to resemble the grounds for obedience found among children in families of these types.

The interest of those who say, "I believe in missions because of Christ's last command, 'Go and preach,'" may be sincere and fruitful; but it will never be as enduring or as rich in service as the interest that is inspired by the spirit of our Master rather than by his expressed commands. This has been clearly stated by Mr. Speer: "The men who have done the work of God in the world are men in whom the spirit of God was at work, and who would have done God's work even in the absence of expressed legislation as to the nature of the work God wanted done."

Under the increasingly difficult circumstances which press upon our churches to-day, we have greater need than ever before of the kind of service that is inspired by our Master's spirit. This kind of service is being increasingly rendered. We are all aware of the awakening sense of responsibility

throughout our churches, and particularly among the women, for the work that is peculiarly their own.

Everywhere it is evident that women are striving to fit themselves for their tasks and to learn to conduct their share of the work in the most efficient way. Never have we felt so keenly our need of missionary education, and never has it been possible to obtain it so easily or thoroughly as now. The reports of our Societies, and the literature prepared by them, are ours for the asking. Our "AMERICAN MISSIONARY" publishes instructions, edification, and inspiration on every page. Letters from missionaries or teachers on the field are often available, and there is issued every year a text-book for our particular benefit.

No auxiliary can afford to be without a study-class, and the leader of every such class should seek to include in it at least one woman who has never been interested before. The next generation will see a far larger proportion of well-informed, effective women, and our supply of leaders for missionary work will be greatly increased, if we faithfully cultivate our field among our children and young people. As well hope to maintain an army without recruits, as to carry on our great enterprise without continually replenishing our forces from the strength and vigor of our youth. All our future leaders, the Moderators of our Council, our pastors, teachers, and leaders of religious and social progress, are among our boys and girls. How can any leader

of a mission Band or a Young People's study-class ever feel that hers is a small or hum-drum task?

A more baffling problem confronts us in the task of reaching the women of our own communities, who are "not interested." We all know many women who are not church members, and we know that not every woman who is a church member feels any concern for our missionary enterprises. While our hearts go out to the women and children within our borders who have come to us from other lands, to those held in the bondage of a false faith, to those living under hard conditions that make religious privileges almost unattainable, we must feel a prayerful concern for those in our own circles, who give no thought to these things.

Always we must pray, but we must pray with our hand on the plow!

MRS. H. H. HART.

FEBRUARY 26, 1914

INTERDENOMINATIONAL DAY OF PRAYER FOR HOME MISSIONS

Following the custom of preceding years, the last Thursday of February has been set by the Council of Women as an Interdenominational Day of Prayer for Home Missions. Is it earnestly hoped that there may be many local union services of auxiliaries of all denominations. Let us set aside all denominational barriers at this time and meet together to pray for guidance in solving the missionary problems of our land and for the missionaries of all creeds who are striving so valiantly to make our country God's country indeed.

The general theme of the program prepared by the Council is "Fellow Workers" . . . first "working with God" and second with one another. As in former years the program is divided into two sections, and it is suggested that luncheon be served without charge or at slight cost between the two parts.

The subject of the address for the morning session is "Jesus Christ and Human Society." The speaker may "show the fellowship that Jesus had with men of His own time, as typical of how He is to work through us with men of our day." Under the title of "The Golden Rule and the Christian Standard," let the second address

show "that the Christian must love his neighbor better than himself" for only so can reforms be accomplished which shall change the face of the world. The special prayer sections include prayers of thanksgiving, confession, and petition.

Copies of the complete program in which the scripture, responsive reading, hymns, and prayers to be repeated in union are printed, may be secured from Mrs. F. H. Warner, 30 Ridgeview Avenue, White Plains, N. Y., at the rate of 50 cents per 100 copies.

NOTES

A limited number of copies of the Program Topics for 1914 are still on hand. Unions which have not already secured a supply of these are urged to order at once from the Editorial Secretary at the rate of 4 cents per 100 copies.

Copies of the Prayer Calendar for Home Missions may be secured from Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill. Price 10 cents each; 3 for 25 cents; 6 for 50 cents; 100 for \$7.00.

Leaders in the Sunday-schools are reminded that January is the month assigned for the study of the work of the C. H. M. S.

The women of the New York City Association are to hold a Home Missions Institute in Brooklyn, February 23-25. Classes in this year's text book, "The New America"; also last year's study, "Mormonism," have been arranged for the morning and afternoon sessions. One session each day will be devoted to demonstrations of methods. There will also be a Missionary Exhibit. Prominent speakers will address the Institute each evening.

The Vermont Union has recently published a set of Home Mission Topics for Young People's Societies. These topics, grouped under seven main headings, cover comprehensively, yet concisely, all phases of Home Mission work. Suggestive references are given for every topic. Copies of these topics may be borrowed from the Editorial Secretary.

Reports from the Annual Meetings of the various Unions have been encouraging. The New Jersey Union is especially to be congratulated for having passed its financial aim by nearly fifty dollars, when the aim had been substantially increased over preceding years. Let us not be afraid of a high ambition; a large aim is often stimulating.

IMPORTANT NOTICE

Pastors and church treasurers are asked to send in their final contributions for 1913 promptly. Contributions received at the offices of the Societies up to and including January 10, 1914, will be credited to 1913, if so designated. On account of the necessity of reporting promptly for the Year-Book, the date named cannot be extended.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

287 Fourth Avenue, New York, N. Y.

November, 1913

MAINE—\$6.00.

Farmington Falls: Lad. Circle, 6.

NEW HAMPSHIRE—\$3,327.75 (of which legacies, \$3,227.30).

New Hamp. H. M. Soc., A. B. Cross, Treasurer, 76.40.

Concord: East, 5. Epping: 5. Hillsboro Center: 4.05. Meriden: Est. of Hannah B. Bridgman, 1,160.11. Nashua: Est. of Mrs. M. A. B. Moore, 2,067.19. Individual, 10.

VERMONT—\$138.57.

Vt. Dom. Miss. Soc., J. T. Ritchie, Treas., 57.67.

Bethel: First, 2. Island Pond: 5. Newbury: First, 65. Weybridge: 8.90.

MASSACHUSETTS—\$2,456.26 (of which legacies, \$883.11).

Mass. H. M. Soc., J. J. Walker, Treas., 373.05. Belmont: Plymouth, 28.87. Billerica: Ortho., 9.61. Boston: Park St., 152.06. Cambridge: First, 133.15. Chelsea: First, 37.50. Granby: Est. of Sam'l. M. Cook, 861.41. Greenwich: 12.01. Holyoke: First, 92.47. Lunenburg: 9.14. Newburyport: Est. of H. M. Savory, 16.82. Southbridge: Est. of Mary P. Fuller, 4.88. Westfield: 24. Worcester: Union, 24.29; Hope, 20. Individuals, 103.

Wom. H. M. Assn., Mass. and R. I., Miss L. D. White, Treasurer, 554.

RHODE ISLAND—\$42.53.

R. I. H. Miss. Soc., F. H. Fuller, Treasurer, 24.14.

Providence: Free Evan., 14.12. Riverside: 4.27.

CONNECTICUT—\$1,662.61 (of which legacy, \$393.00).

Miss. Soc. of Conn., Joel S. Ives, Treasurer, 712.71.

Chester: 50. Manchester: Second, 139.10. New Haven: Est. of Mrs. Catherine C. Richards, 393; Grand Ave., 20.86. New London: Swed., 2. Norwich: Second S. Sch., 33.99. Old Lyme: First, 126.16. Southington: First S. Sch., 7.62. Stafford Springs: 123.59. Stamford: 1st, 50. Westford: 3.58.

NEW YORK—\$1,009.39 (of which legacy, \$562.50).

N. Y. H. M. Soc., C. W. Shelton, Treas., 17.12. Barryville: 3. Binghamton: "Civis," 5.

Brooklyn: Est. of Hiram G. Combes, 562.50; South S. Sch., 25. Churchville: 12.50. Hamilton: 15. Jamestown: First, 50. Lebanon: 9. Ouleout: 5.52. Richmond Hill: Union, 8.45. Rockaway Beach: First, 36. Rudland: 3.50. Smyrna: 13. Warsaw: 13. Individuals, 81.

W. H. M. Union, N. Y., Mrs. J. J. Pearsall, Treas.: Brooklyn: Central, Lad. Ben. Soc., 25.

Buffalo: 1st Wom. Guild, 25. Flushing: S. Sch., 5.80. Homer: Aux., 10. Oxford: L. A., 25. Syracuse: Geddes, 50. Warsaw: S. Sch., 9. Total, \$149.80.

NEW JERSEY—\$111.40.

Closter: 20. East Orange: First, 61.40. Lindenwald: 5. Montclair: First S. Sch., 20; Watchung Ave., 5.

PENNSYLVANIA—\$171.51.

Received by Rev. A. E. Ricker: Slatington: 3.04.

Allegheny: Slavic, 5.60. Braddock: 1st, 9.45. Chandlers Valley: Swed., 3. Coleraine: 10. Lansford: 2nd, 75. Monterey: Hawley Mem., 17. Pittsburgh: First, 3.75; Arlington, 1.67. Roxborough: 1st, 42. Individual, 1.

GEORGIA—\$25.10.

Received by Rev. W. H. Hopkins: Ft. Valley: 5. Lovejoy: 4.50. The Rock: 4. Woodbury: Jones' Chapel, 5.60. Total, \$19.10.

Atlanta: Union Tab., 6.

FLORIDA—\$69.00.

Interlachen: 1st, 1. Key West: 30. Orange City: S. Sch., 13. Stella: 5. Individuals, 10.

W. H. M. Un., Mrs. U. W. Watson, Treas.: Daytona: 10.

ALABAMA—\$35.00.

Received by W. H. Hopkins: Friends, 20. Andalusia: 10. Rose Hill: 5.

LOUISIANA—\$4.00.

Bayou Blue: St. Peters, 4.

TEXAS—\$98.54.

Dallas: Central, 90; Junius Heights, 6.54. Hurley: 2.

ARIZONA—\$17.40.

Received by Rev. J. H. Heald: Tucson: 6.50. Dragoon: 90c. Tombstone: 10.

TENNESSEE—\$5.35.

Pleasant Hill: 5.35.

OHIO—\$46.00.

Collinwood: 21. Individual, 25.

ILLINOIS—\$308.14.

Cong. Conf. of Ill., J. W. Hiff, Treas., 242.14. Poplar Grove: 5. Individuals, 51.

W. H. M. Un., Mrs. A. H. Standish, Treas.: Princeton: Wom. Soc., 10.

MISSOURI—\$7.63.

Sedalia: First S. Sch., 7.63.

MICHIGAN—\$119.03.

Mich Cong. Conf., L. P. Haight, Treasurer, 102.53.

Au Gres: Ger., 11.50. Individual, 5.

WISCONSIN—\$112.30.

Wis. Cong. Assoc., L. L. Olds, Treas., 62.30. Individual, 50.

IOWA—\$178.43.

Iowa Cong. Conf., S. A. Merrill, Treas., 168.43.

Wom. H. M. Un., Mrs. H. K. Edson, Treas.: Gilbert Sta.: W. M. Soc., 10.

MINNESOTA—\$54.27.

Minn. Cong. Home Miss. Soc., H. A. Scriver, Treasurer, 26.72.

Culdrum: Swed., 4.55. Edgerton: First, 20. Little Falls: Swed., 3.

KANSAS—\$15.00.

Individual, 10.

W. H. M. Un., E. W. Wallace, Treasurer: Russell: Wom. Miss. Soc., 5.

NEBRASKA—\$233.01.

Neb. Cong. H. M. Soc., Rev. S. I. Hanford, Treasurer, 50.

Aurora: Lad. Soc., 9.11. Columbus: Lad. Soc., 3.35. Fairmount: Lad. Soc., 3.03. Friend: 1st Ger., 20. Grand Island: Ger. Pil., 6.75.

Hastings: 2.44. Lincoln: 1st Ger., 50. Norfolk: Ger., 5; Lad. Soc., 3. Scribner: Lad. Soc., 8.50. Sutton: Lad. Soc., 2.05; New Hope Ger., 5; Ger., 45. Weeping Water: Lad. Soc., 5.28. York: Lad. Soc., 9.50. Individual, 5.

NORTH DAKOTA—\$89.51.

Received by Rev. E. H. Stickney: Nekoma: 6.50. Pettibone: 15. Sanborn: 7.26. Total, \$28.76.

Bethel: 11. Deering: 1.70. Evergreen: 1. Granville: 10. Hurd: 85c. Manville: Zion, 15. Max Bass: 2.20. Leipzig: Johannesthal Ger., 19.

SOUTH DAKOTA—\$121.62.

Received by Rev. W. H. Thrall: Armour: 17.50. Bon Homme: 12.25. Brentford: 15. Centerville: 4.97. Gregory: 5. Herrick: 4. Houghton: 17.01. Iroquois: 3.74. Milbank: 15. Myron: 3.50. New Underwood: 2.15. Viewfield: 90c. Total, \$101.02.

Herrick: Eman., 5. Isabel: 2.10. Sioux Falls: 11.70; S. Sch., 1.80.

COLORADO—\$30.10.

Berthoud: Ger., 9.10. Flagler: 21.

MONTANA—\$25.95.

Crane: 2.95. Stipek: 3. Westmore: Pilgerheim Ger., 20.

IDAHO—\$122.50.

American Falls: Ger., 23. Caldwell: Canyon Mission, 2. Challis: 37.50.

W. H. M. Un., Mrs. W. L. Phelps, Treas.: Boise: First, 18.50; Wom., 31.50. Mountain Home: Wom. Miss. Soc., 10. Total, \$60.00.

CALIFORNIA (NORTHERN)—\$83.00.

Fresno: Krenz Ger., 83.

OREGON—\$113.16.

Elliot Prairie: 12.58. Oregon City: 31.68. Pendleton: 11.90. Portland: Atkinson Mem., 15; Sunnyside, 20; Waverly Heights, 12. Individual, 10.

WASHINGTON—\$126.00.

Batum: Ger., 1.74. Endicott: Ger. Laymen's Conf., 4. Irby: Emmaus, Ger., 40. Odessa: Friedensfeld Ger., 10; Zoar and Lind, Zion Ger., 30. Quincy: Salem Ger., 20. Ritzville: 1st Ger., 15. Ruff: Ger., 2.21. Warden: Ger., 3.05.

SUMMARY.

Contributions	\$5,900.15	
Legacies	5,065.91	
Interest and Dividends	4,966.06	
Publications	4,457.40	
	152.68	
Total	\$15,576.14	

STATE SOCIETY RECEIPTS**NEW HAMPSHIRE HOME MISSIONARY SOCIETY.**

Alvin B. Cross, Treasurer, Concord.

Receipts for November, 1913.

Acworth: 13.50. Bennington: 10.01. Colebrook: 18. Exeter: Phillips, 16. New Ipswich:

14. Wakefield: 13.40. Washington: 3.67. Total, \$88.58.

VERMONT DOMESTIC MISSIONARY SOCIETY.

John T. Ritchie, Treasurer, St. Johnsbury.

Receipts for October, 1913.

Brattleboro: West, 16.03. Burlington: First for Winoski, 150. South Hero and Grand Isle: 9. Pittsford: 75. Pownal, North: 8.35. Woodstock: 64.62. Vermont Missionary, 6.90. Interest, 110.50. W. H. M. U., 64.50. Total, \$504.90.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

John J. Walker, Treasurer.

Receipts for November, 1913.

Attleboro Falls: Central, 25.80. Barnstable: Centerville, 35. Berlin: 1st, 31. Blackstone: Millville, Swede, 3. Boston: Old South, 5,345.45; Roxbury, Elliot, 2; Hyde Park, Clarendon, 50c; Jamaica Plain, Central, 90. Braintree: First, 5. Brookline: Harvard, 260.66. Burlington: 5. Charlemont: East, 7.40. Chesterfield: 24. Cohasset: 2nd, 16.23. Fitchburg: German, 8. Gardner: Finn, 60c. Hanson: 4. Hawley: 1st, 3. Hubbardston: 10. Ipswich: South, 20. Littleton: 15; Y. P. S. C. E., 2; S. S., 3. Lynnfield Center: 15.30. Maynard: Finn, 2.46. Middleboro: North, 17.04. Millis: Church of Christ, 5.21. Newton: Auburndale, 68.52. North Attleboro: Trinity, 7.08. Northbridge: Whitinsville, Extra Cent a Day Band, 11.01. Oakham: 23.55. Orange: Central, 20. Pittsfield: French, 2. Pittsfield: Estate of Oliver W. Robbins, 1,840.78. Plainfield: 12. Prescott: 7. Reading: 1st, 70.95. Salem: South, 6.06. Sandisfield: New Boston, 3. Springfield: Mem., 22.47. Taunton, East: 6.75. Topsfield: 27. Wakefield: 1st, 43.42. Westboro: Evang., 5.07. West Deerfield: Union, 2.35. West Newbury: First, 15.50. Weymouth and Braintree: 20. Worcester: Bethany, Friend, 70c. Worcester: Old South, 12.26; Pilgrim, 79.18; Plymouth, 76.18.

Designated for Maverick Church, Boston: Brighton, 10. Designated for House of Good Will, East Boston, Newton: Highlands, Women's Association, 57.75. Wellesley Hills: 32. Worcester: Plymouth Junior C. E., 1. Designated for salary of G. Merlino, North Plymouth: Italian, 75. Designated for salary of W. S. Anderson, Franklin County: 50. Designated for salary of J. C. Wightman, Prescott: 3.70. Granby: Church of Christ, 18.30.

W. H. M. A., Miss Lizzie D. White, Treas.: Salaries, 275.

SUMMARY.

Regular	\$6,498.70
Designated for Massachusetts	10.00
Designated for East Boston	90.75
Designated for salary of G. Merlino ..	75.00
Designated for salary of W. S. Anderson ..	50.00
Designated for salary of J. C. Wightman ..	22.00
W. H. M. A.	275.00
	\$7,021.45

RHODE ISLAND HOME MISSIONARY SOCIETY.

Frederic H. Fuller, Treasurer, Providence.

Receipts for October, 1913.

Providence: Beneficent, 115.20. Tiverton: Bliss Corners, 5.50. Total, \$120.70.

Receipts for November, 1913.

East Providence: Hope, 4.80. Providence: Union, 262.50. Total, \$267.30.

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.

Receipts for October, 1913.

Barkhamsted: 38.40. Bristol: 100. Centerbrook: 4.70. Danbury: Swd., 5.08. East Hampton: 17.85. East Norwalk: Swd., 4.10. Franklin: 11.75. Guilford: First, 25.95. Had-dam: 15. Hartford: Asylum Hill, 96.42. Litch-field: 83.40. Madison: 37.94. Milford: 25. New Britain: South, 442. Old Saybrook: 6.93. Plainville: 15.53. Putnam: Second, 19.28. Sherman: 35. South Killingly: 6. Southport: 44.75. Terryville: 6. Torrington: French, 2.50. Union: 3. Waterbury: Second, 430.34. Willi-mantic: 108.62. Willington: 1.85. Windham: 67.26. Wolcott: 25. Undesignated, 1,221.45. Special, 458.20. Estate of A. Sophia Camp, Winsted, 15,519. Estate Mary L. Catlin, Win-sted, 950.

THE CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for November, 1913.

Akron: West, 79.34. Alliance: p. 3. Andover: 11.63. Brecksville: 15. Brookfield: 6. Cen-tennial: 2.26. Cleveland: Cyril, 17.65. Denison Ave., 52.50; East Madison Ave., 9.25; Hough Ave., 30.96; Pilgrim, 62.50; Trinity, 3.50. Columbus: Eastwood, 40; Mayflower, 7.65. East Cleveland: East, 12.50. Ft. Recovery: 35. Garrettsville: 36.61. Greenwich: 9.52. Interest (2), 37.50. Lakewood: 29.60. Lexing-ton: 17. Madison: 9.40. Newark: Plymouth, 45. Newton Falls: 30; W. M. S., 15; S. S., 5. Springfield: Lagonda, 10.25. Toledo: First, sp. 50. Troy: 5. Wakeman: 5.50. West Andover: 3.10. Youngstown: Elm St. Broth., 25.81; Plymouth, 35. Zanesville: 27.50. Total, \$785.53.

Ohio Woman's Home Missionary Union, Mrs. Geo. B. Brown, Treasurer—Akron: First W. H. and F. M. S., 30.70; West W. M. S., 20.66. Alexis: W. W., 3.60. Andover: C. E., 1.85; W. H. B., 4.32. Ashtabula: First, W. G., 14.40; 2nd, L. A. S., 30; 2nd C. E., 1. Austinburg: W. M. S., 9.43; S. S., 3.84. Bellevue: L. G., 4.50. Belpre: W. M. S., 7.92. Berlin Heights: W. M. S., 5.36. Burton: W. M. S., 2.15. Castalia: W. M. S., 1. Chagrin Falls: W. M. S., 8.82. Chillicothe: W. M. S., 1.30. Cin-cinnati: Walnut Hills W. M. S., 6.16. Clari-ond: W. M. S., 3.60; C. E., 5.05; S. S., 3.60. Cleveland: Archwood, L. A., 21; Bethlehem W. M. S., 7.20; Collinwood, Y. L., 9; C. E., 7.20; East Madison W. A., 4.68; Euclid W. A., 9; First W. A., 48; Highland K. D., 1.85; W. A., 4.32; North W. A., 1.80; Pilgrim E. A., 36; Puritan: W. M. S., 3.60; Trinity W. A., 4.50. Columbus: Mayflower W. M. S., 12.06; North W. M. S., 9; C. E., 1.25; Plymouth W. M. S., 8.28. Conneaut: W. M. S., 7.20. Cuyahoga Falls: Y. L., 5.66; C. E., 3.60. Elyria: First W. A., 21.60; Second W. A., 9. East Cleveland: East L. A., 2. Fredericksburg: C. E., 4.32. Greenwich: W. M. S., 1.62. Hudson: W. A., 25; C. E., 5. Huntington, W. Va.: W. M. S., 3.46. Huntsburg: W. M. S., 3.47. Iron-ton: W. M. S., 3.60. Jefferson: Amity Circle, Dol-lar Fund, 3. Kent: W. M. S., 3.50; S. S., 5.55; Pri. S. S., 2.50. Kirtland: W. M. S., 2.35; S. S., 2.50; Church, 4; Riverside: S. S., 1. Lakewood: W. A., 3.06. Lima: W. M. S., 7.20. Lodi: W. M. S., 9.50. Lorain: First W. M., 7.20; S. S., 7.20. Lyme: W. M. S., 2. Madison: W. M. S., 7.14. Marblehead: W. M. S., 5. Marietta: First W. M. S., 14.15; S. S., 5.55; Oak Grove W. M. S., 3.95; Harmar W. M. S., 2.70. Marysville: W. M. S., 10.44; S. S., 1.50. Medina: W. M. S., 23.50. Mt. Vernon: W. M. S., 7.20; Dollar Fund, 4.88; State Debt, 12. Newark: Plymouth W. M. S., 2.70. New Lon-don: C. E., 1. Newton Falls: W. M. S., 7.50. Norwalk: W. M. S., 93c; S. S., 40c. Oberlin:

First W. M. S., 12.55; W. H. S., 27. Ohn-sted Falls: W. M. S., 2.74. Painesville: W. A., 7.20; S. S., 3. Ravenna: W. M. S., 4.32. Richmond: W. M. S., 3.25. Rock Creek: S. S., 8.10. Springfield: First W. M. S., 13.25. Strongsville: W. M. S., 2.16. Sylvania: L. of Ch., 3.60. Tallmadge: W. M. S., 10; Y. L., 7.20. Toledo: Central W. M. S., 10.80; S. S., 2.92; First W. M. S., 32.40; Plymouth W. M. S., 6.85; Second J. M. C., 3.60; Washington St. W. M. S., 17; C. E., 8.15. Twinsburg: W. M. S., 4.85. Unionville: W. M. S., 6.45. Vermilion: W. M. S., 2.52. Wakeman: W. M. S., 16.88. Wayland: W. M. S., 1.80. Wayne: W. M. S., 4.78. Wellington: W. A., 5.40. West Williamsfield: W. M. S., 3.60. York: W. M. S., 4.32. Youngstown: Elm St. W. M. S., 6.30; Plymouth W. M. S., 22.82. Zanesville: W. M. S., 25. Total, \$888.44.

CONGREGATIONAL CONFERENCE OF ILLINOIS.

John W. Iliff, Treasurer, Chicago.

Receipts for November, 1913.

Springfield: Plym. W. S., 2. Woodstock: W. S., 8. Alton: W. S., 17.50. Peoria: Union W. S., 20. Griggsville: W. S., 5. Chicago: Bethlehem W. S., 3. Dwight: W. S., 5. Roscoe: W. S., 5. Geneseo: W. S., 8. Peoria: Plymouth W. S., 4.30. Chicago: Bowmanville, W. S., 2; Warren Ave. W. S., 60. Oak Park: 1st W. S., 17. Aurora: New Eng. W. S., 15. Kewanee: W. S., 12. Chicago: Warren Ave. Miss. S. Club, 4. Wyoming: W. S., 9. Union: W. S., 1.25. Chicago: N. Shore W. S., 6; South Miss. Guild, 3; Wash. Pk. W. S., 3; Waveland Ave. W. S., 2. Evanston: 1st W. S., 30. Onarga: 3.36. Mattoon: 1st, 11. Moline: 2nd, 22.25. Morris: 7.60. Big Woods: 23. Chicago: St. Paul's, 7. Chesterfield: 10. Mazon: 10. Rich-mond: S. S. Class, 5. Seward: 2nd, 25. Champaign: 1st (Special), 30. Granville: (Spe-cial), 24. Mazon: (Special), 5. Peru: S. S. (Spe-cial), 7. Aurora: 1st, 30. Rockford: 2nd, 244.75. Lockport: 7. Danville: Plymouth, 8.35. Mar-seilles: 12.70. Rantoul: 8.60. Mattoon: 1st Ch. & S. S., 9. Providence: 25. Oglesby: Union (Special), 5. Ottawa: (Special), 9. La Salle: (Special), 30. Wheaton: College, 79.62. Brimfield: 80. Rock Falls: 14.85. Warrens-burg: 4. Waverly: 19.96. Wayne: 4. Mat-ton: Union, 15. Chicago: Austin 1st, 13. Total, \$1,052.09.

WISCONSIN CONGREGATIONAL ASSOCIATION.

L. L. Olds, Treasurer, Madison.

Receipts for November, 1913.

From Churches—Ashland: 25.75. Broeder-ville: 1. Bryn Seion: 4.85. Brandon: 11.75. Beloit: 1st, 4.50. Clinton: 44.45. Emerald Grove: 28. Elkhorn: 54.70. Fond du Lac: Plymouth, 75. Huron: 2.80. Kenosha: 90. Kickapoo: Center: 2. Lancaster: 27.15. Madison: Plymouth, 10. Orange: 5. Pren-tice: 7.36. Roberts: 31. West Rosendale: 10.45. Wyocena: 2.36. From C. E. Societies—Durand: 5. Union Grove: 15. From Sunday-schools—Rosendale: 9.02. Individuals—A Friend, 25. W. W. H. M. U. Per—Appleton: W. M. S., 30. Brandon: W. M. S., 3.82; C. E. S., 5.42. Edgerton: Aux., 2. Elroy: W. M. S., 20. Evansville: W. M. S., 7. Fond du Lac: W. M. S., 20. Ft. Atkinson: W. M. S., 35. Hart-ford: W. M. S., 6.44. Lake Geneva: W. M. S., 9. Madison: 1st W. M. S., 25. Milton: W. M. S., 19. Milwaukee: Gr. Ave. W. M. S., 12. Racine: 1st W. M. S., 30. Rosen-dale: C. E. S., 4.52; Y. L. S., 5. Sparta: L. M. S., 50.53. Springbrook: W. M. S., 2. Star Prairie: Ladies, 1. Stoughton: W. M. S., 3.45. Waukesha: W. M. S., 10.73. Windsor: W. M. S., 3.50. Total, \$905.41. Grand Total, \$797.55.

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November,
1913.

Akron, O.: First Ch. W. M. S., 1 box, \$227. **Binghamton, N. Y.:** First Ch., M. S., 3 bbls., \$185. **Bridgeport, Ct.:** So. Ch., Wednesday Workers, 1 box, \$150.50; W. B. S., box and bbl., \$260.47. **Brooklyn, N. Y.:** Flatbush Ch., 2 bbls., \$200. **Chelsea, Vt.:** box and packages, \$106.50. **Denver, Colo.:** Ohio Ave. Ch., 2 boxes, \$24. **East Orange, N. J.:** Trin. Ch., 2 bbls., \$225. **Elkhart, Ind.:** First Ch., 2 boxes, \$126.02. **Elmwood, Ct.:** S. S., 1 bbl., \$83.28. **Franklin, N. Y.:** 1 bbl., \$75. **Hartford, Ct.:** Asylum Hill Ch., H. M. Dept., bbl., \$91. **Litchfield, Ct.:** L. H. M. S., 1 box,

\$282. **Lockport, N. Y.:** First Ch., 1 box, 1 box, \$300; cash, \$15. **Homer, N. Y.:** 1 \$84.80. **New Britain, Ct.:** So. Ch., W. H. M. S., 1 box, \$129.86. **New Haven, Ct.:** Pilgrim Ch., H. M. A., 1 bbl., \$104; Humphrey St. Ch., L. A. S., 1 bbl., \$108.21; cash, \$7; Center Ch., 2 boxes. **New York, N. Y.:** B'way Tab., Soc. for Woman's Work, 2 boxes, \$271.19. **Norwich, Ct.:** Park Ch., W. H. M. A., 4 boxes, \$335; B'way Ch., 4 boxes, \$310. **Passaic, N. J.:** First Ch., 1 box, \$50. **St. Albans, Vt.:** W. H. M. S., 2 boxes, \$262.04. **St. Joseph, Mo.:** First Ch., 1 box, \$50. **Scarsdale, N. Y.:** 2 bbls., \$169.58. **Stamford, Ct.:** L. A. S., 1 box, \$224. **Syracuse, N. Y.:** Good Will Ch., L. G., 1 box, \$20. **Torrington, Ct.:** L. S. S., 1 box, \$62.25. **Warsaw, N. Y.:** 1 box, 138.80. Total, \$4,677.50.

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for November, 1913

The Daniel Hand Educational Fund for Colored People

Income for November.....	\$8,178.50
Previously acknowledged.....	30.00
	<hr/> \$8,208.50

Current Receipts

EASTERN DISTRICT.

MAINE—\$130.15.

Alfred, Ch., 4.46. **Anburn:** Sixth Street Ch., 5.58. **Hallowell:** Old South Ch., 4. **Hampden:** Ch., 3. **Holden:** Ch., 7.11. **South Bridgeton:** King's Daughters, bbl. goods for Saluda, N. C. **Stoneham, Ch., 3.** **Warren:** Second Ch., 25.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer. **Lewiston:** Pine St. Ch., 30. **Portland:** Woodfords Ch., 28.50. **Machiasport:** 2.50. **Stockton:** Sandy Point Ch., 5. **York Village:** First Ch., 12. Total, \$78.00.

NEW HAMPSHIRE—\$3,554.42.

(Donations, \$234.44; Legacies, \$3,319.98.)

Bath: M. A. C. for King's Mountain, N. C., 1.25. **Charlestown, Ch., 10.40.** **Epping, Ch., 4.** **Hillsboro Center, Ch., 2.70.** **Hopkinton, Ch., 23.** **Lyme, Ch., 36.** **New Ipswich, Ch. and Children, 7.20.** **Northfield and Tilton, Ch., 52.44.** **Rochester:** First Ch., 31.94. **Washing-ton, Ch., 2.47.** **Webster, Ch., 13.70;** Mrs. N. E. M. for Greenwood, S. C., 19. **Wolfeboro:** First Ch., 30.34.

Legacies.

Dover: Caroline M. Martin, 1,698.31. **Nashua:** Sarah W. Kendall, 1,621.67.

VERMONT—\$1,364.32.

(Donations, \$97.65; Legacies, \$1,266.67.)

Albany, Ch., 9. **East Arlington, Ch., 7.75.** **Johnson, Ch., 22.50;** C. E. Soc., 4.50. **Milton:** Woman's Association for Grand View, Tenn., 2. **North Bennington, Ch., 10.90.** **Shoreham:** First Ch., 19.05. **Wells River, Ch., 12.** **West Dover, Ch., 1.** **Weybridge, Ch., 8.95.**

Legacies.

Barnet: Alexander Holmes, 666.67. **Essex:** Nancy R. Chase, 600.

MASSACHUSETTS—\$8,900.95.

(Donations, \$3,784.32; Legacies, \$5,116.63.)

Amesbury: Miss S. T. for Kings Mountain, N. C., 5. **Atlantic:** Memorial Ch., 13. **Attle-**

boro Falls: Central Ch., 18. **Auburndale:** Ch., 49.44. **Billerica:** Orthodox Cong. Ch., 5. **Blackstone:** Millville Ch., 1.

Jamaica Plain: Central Ch., 75. **Roslindale:** Woman's Union, bbl. goods for Pleasant Hill.

Braintree: First Ch., 5. **Brockton:** First Ch., 25; Miss G. E. S., 50. **Brookline:** Harvard Ch., 211.01. **Cambridge:** Mrs. and Miss F. for Marion, Ala., 50. **Chelsea:** First Ch., 20. **Cohasset:** Second Ch., 11.84. **Concord:** Trin. Ch., 5.25. **Dalton:** S. S., Home Dept., for Dorchester Acad., 15; S. S., Home Dept., for Marion, Ala., 10; Mrs. L. F. C. for Wilmington, N. C., 30. **Franklin:** H. A. C. for Santee, Neb., 10. **Gill, Ch., 4.50.** **Great Barrington:** Mrs. M. L. C. for Dorchester Acad., 11. **Hardwick, Ch., 10.** **Harvard, Ch., 5.** **Hatfield:** Ch., 49.68; C. E. Soc., 2.91. **Ipswich:** Linebrook Ch., 4.75; South Ch., 10. **Lincoln:** Mrs. C. T. for Marshallville, Ga., 5; Mrs. F. S. for Marshallville, Ga., 2. **Lynnfield Center, Ch., 11.05.** **Medfield:** Second Ch., 10. **Mills, Ch., 3.63.** **Monson, Ch., 58.75.** **New Bedford:** First P. M. Ch. for Prizes, Talladega College, 6; Second P. M. Ch. for Prizes, Talladega College, 3.70. **New Boston, Ch., 2.** **Newton:** Elliot Ch., Eliot Guild, bbl. goods for Marion, Ala.

North Adams: R. L. C. for Tougaloo U., 10. **Northampton:** Mrs. F. A. C. for Pleasant Hill, N. C., 10. **Northboro, Ch., 20;** Lyman Association, two bbls. goods for Pleasant Hill.

North Leominster: S. S. Class, Books for Library, Thomasville, Ga. **Orange:** Central Ch., 14.80. **Reading, Ch., 51.88.** **Richmond:** Missionary Soc., bbl. goods for Saluda, N. C.

Royalston: Second Ch., 13.85. **Salem:** Crombie Street Ch., bbl. goods for Wilmington, N. C.

Southbridge: Elm Street Ch., 15.65. **South Dartmouth, Ch., 5.** **South Hadley Falls:** "G," 100. **Spencer:** First Ch., 73.15. **Springfield:** North Ch., 43.50; North Ch. Missionary Soc. for Wilmington, N. C., 10; Men's Bible Class for Wilmington, N. C., 10; Woman's Guild for Wilmington, N. C., 10. **Wakefield:** First Ch. for Indian and Negro Work, 43.42. **Waltham:** Good Cheer Circle for Moorhead,

Miss., 3; Mrs. L. M. C. for Moorhead, Miss., 2. **Warwick:** Ch., 3.30. **Watertown:** Phillips Ch., 148.53. **Wellfleet:** First Ch., 30. **Westboro:** Evan. Ch. Benevolent Soc. for Saluda, N. C., 25. **Westfield:** Second Ch., 19.27. **West Medway:** Ch., 20. **Weymouth and Braintree:** Union Ch., 13.95. **Whitinsville:** Village Ch., 1,461.56. **Wollaston:** Ch., 22.77. **Worcester:** Old South S. S., 14.37; Pilgrim Ch., 52.39; Plymouth S. S. for Saluda, N. C., 5; Union Ch., 12.92; Mrs. S. H. G., 5.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treas. W. H. M. A. for Salaries and Chinese, 704.50.

Legacies.

Boston: Herbert M. Weston, 633.33; Sarah R. Sage, 3,333.33. **Dracut:** Mary J. Wilson, 444.64. **Hadley:** Eleazer Porter, 605.33. **Royalston:** Henry S. Wood, by Sarah C. Wood, Exec., 100.

RHODE ISLAND—\$148.82.

Lonsdale: P. M. Ch. for Prizes, Talladega College, 16; J. H. P. for Prizes, Talladega College, 2. **Providence:** Free Evan. Ch., 16.25; Union Ch., 105; R. I. Neighborhood of Auxiliaries, 5. **Riverside:** Ch., 4.57.

CENTRAL DISTRICT.

CONNECTICUT—\$1,150.09.

(Donations, \$957.09; Legacy, \$193.00.)

Bridgeport: First Ch., 7.50. **Chaplin:** Ch., 17.19. **Cornwall:** Second Ch., 24.15; Second Ch. C. E. Soc., 5. **Derby:** Second Ch., 44.26. **East Canaan:** L. A. Soc., bbl. goods for Thomasville, Ga. **Hartford:** Asylum Hill Ch., 15; Plymouth Ch., 17.10; Wethersfield Ave. Ch., 9.15; Mrs. E. W. B. for Marshallville, Ga., 57. **Kent:** First Ch., 10.32. **Morris:** Ch., 8.84. **New Britain:** First Ch., 26. **New Haven:** R. M. for Jos. K. Brick School, 5; R. M. for Jos. K. Brick School, 5. **North Madison:** Ch., 9.50. **North Woodstock:** W. M. Soc., bbl. goods for Thomasville, Ga. **Norwich:** Second S. S., 24.34. **Oakville:** Union Ch., 19.69. **Rockville:** Union Ch., 156.98. **Rockville:** Miss N. F., box goods for Marion, Ala. **Roxbury:** Ch., 5. **Seymour:** Ch., 5. **Sharon:** First Ch., 6.20. **Sherman:** Ch., 25. **Simsbury:** First Ch. of Christ, 14.39. **South Coventry:** S. S. for Athens, Ala., 5. **Southington:** First Ch. S. S., 5.27. **South Norwalk:** S. S., 8.60. **Stafford Springs:** Ch., 70.01. **Stamford:** First Ch., by C. J. R. for Deficit, 20. **Stonington:** First Ch., 25. **Suifolk:** Ch., bbl. goods for Pleasant Hill, Tenn. **Terryville:** Y. L. M. Circle for Tougaloo U., 5. **Tolland:** Ch., 15.80. **West Haven:** First Ch., 82.70; First S. S., 10 (5 of which for Indian Missions, and 5 for work among the Colored People). **Wethersfield:** Miss M. D. for Pleasant Hill, Tenn., 2. **Winchester:** Ch., 10.20. **Woodstock:** First Ch., 14.90.

Woman's Cong'l Home Missionary Union of Connecticut, Mrs. J. B. Thomson, Treasurer. **Farmington:** W. Ben. Fortnightly Soc. for Scholarship at Moorhead, Miss., 100. **Franklin:** H. M. S. for Thomasville, Ga., 8. **Goshen:** Aux. for Blanche Kellogg Institute, 10; Jr. C. E. for Thomasville, Ga., 5. **Stonington:** H. M. Soc. for Gregory Inst., 10. **South Manchester:** L. B. Soc. for Thomasville, Ga., 22. **Torrington:** W. H. M. S., for Gregory Inst., 10. Total, \$165.00.

Legacy.

New Haven: Mrs. Catherine C. Richards, by Geo. M. Carrington, Executor, 193.

NEW YORK—\$2,951.61.

Barryville: Ch., 2. **Bay Shore:** First Ch., 7.20. **Binghamton:** First Ch., 156.73; "Civis," 5. **Brooklyn:** Central Ch., 498.68; South Ch., 200; South S. S., 75 (50 of which for Scholarship at Pleasant Hill, Tenn.); South Cong'l Chapel, 10; First P. M. Ch. for prizes Talladega College, 5; Second P. M. Ch. for prizes Talladega College, 5; "Friends" for prizes Talladega College, 1.50; J. L. R., 12; M. L. R., 5; "A Friend," 20. **Brookton:** Ch., 3.55. **Buffalo:** Mrs. S. C. W., 10. **Castile:** Mrs. E. A. B., bbl. goods for Moorhead, Miss.;

Miss F. A. B., oil stove for Moorhead, Miss. **Gloversville:** Ch., 123.95. **Irondequoit:** United Cong. Ch., 16. **Jamestown:** First Ch., 50. **Lebanon:** Ch., 6.80. **New York:** Broadway Tabernacle Ch., 1,189.03 (100 of which from Dr. and Mrs. L. C. W. for Deficit); North Ch., 10; Prof. T. E. H. for Tougaloo U., 10. **Orient:** S. S. for Hospital at Naguabo, Porto Rico, 30. **Pitcher:** Ch., 3.20. **Pulaski:** W. M. Soc., bbl. goods for Saluda, N. C. **Richmond Hill:** Union Ch., 7.60. **Scarsdale:** Missionary Society, three bbls. goods for Marion, Ala. **Sherburne:** G. N. for Talladega College, 125. **Smyrna:** Ch., 15. **Syracuse:** Plymouth, N. C., 51.32. **Warsaw:** Ch., 27. **West Carthage:** S. S. for Athens, Ala., 12. **West Carthage:** Missionary Soc. for Santee, Neb., 5. **West Groton:** Ch., 6. **Willsboro:** Ch., 7.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treasurer.

Bridgewater: W. M. S. for Scholarship at Fisk U., 15. **Brooklyn:** Ch. of the Pilgrims M. H. M. S., for Scholarship, Fisk U., 50. **Park Ave. Branch:** C. E. Soc., 3; **Park Slope:** Ch. W. M. Soc. for Grand View, 6.82. **Buffalo:** First Ch. W. G. for Marion, Ala., 23. **Flushing:** First Ch. S. S. Kindergarten for Indian, M., 2.83. **Gaines:** M. U., 3. **Homer:** Aux. for Fisk U., 50. **Pulaski:** W. M. Soc. for Saluda, N. C., 5. **Syracuse:** Danforth Ch. Primary S. S., 5; Good Will Ch. Woman's Guild for Scholarship at Fisk U., 25. **Woodhaven:** First W. M. S. for Scholarship Fisk U., 50. Total, \$240.65.

NEW JERSEY—\$53.42.

East Orange: First Ch., 28.42. **Glen Ridge:** Ch. for Kings Mountain, N. C., 10. **Mountclair:** Watchung Ave. Ch., 5. **Newark:** First Ch., box goods for Moorhead, Miss. **Nutley:** St. Paul's Ch., 10.

PENNSYLVANIA—\$174.40.

Edwardsville: Bethesda Ch., 6.84. **Kanawha:** Mrs. J. D. for S. A. at Grand View, Tenn., 50. **Philadelphia:** I. M. for Jos. K. Brick School, 100; S. H. T., 15. **Slatington:** Ch., 2.56.

DISTRICT OF COLUMBIA—\$26.70.

Washington: J. P. H. for Jos. K. Brick School, 2.50; A. R. W. for Santee, Neb., 10. **M. W. for Santee, Neb., 9.20.**

MARYLAND—\$58.00.

Baltimore: Soc. Friends, by C. R. L. for Santee, Neb., 60; Mrs. L. B. M. for Boys' Club for Saluda, N. C., 8.

INTERIOR DISTRICT.

OHIO—\$1,362.91.

Brickville: Ch., 9. **Canton:** Mrs. A. N. S. bbl. goods for Moorhead, Miss. **Castalia:** Ch., 4.50. **Chatfield:** German Pietist Ch., 4. **Chester:** Ch., 75c. **Cincinnati:** Miss J. J. H. for S. A. Talladega College, 4. **Cleveland:** Cry Ch., 10; Grace Ch., 10; Mizpah Ch., 8; North Ch. for Pleasant Hill, 5; F. C. C. for Kings Mountain, N. C., 12.60; W. B. D. for Hospital at Naguabo, Porto Rico, 10. **Collinwood:** Ch., 6.60. **Columbus:** G. W. B. for Talladega College, 2; J. A. J. for Pleasant Hill, 1. **Fort Recovery:** Ch., 6. **Kingsville:** Mrs. C. K., 1. **Medina:** Ch., 50. **Oberlin:** First Ch., 21.50; Second Ch., 31.20; "Friends," two bbls. goods for Saluda, N. C. **Parkman:** Ch., 5.50. **Twinsburg:** Ch., 5.25; S. S., 2.10.

Woman's Home Missionary Union of Ohio, Mrs. G. B. Brown, Treasurer.

Akron: First W. H. and F. M. S., 55. (of which 2.10 for Indian M.); West W. M. S., 12.05. **Alexis:** W. W., 10. **Andover:** W. M. S., 8.72; C. E., 1.10. **Ashtabula:** First L. G., 8.40. **Austintown:** W. M. S., 6.86 (of which for Indian M.); S. S., two classes. **Bellevue:** L. G., 2.62. **Belpre:** W. M. S., 4.62. **Berlin Heights:** W. M. S. for Fisk U., 3.24. **Burton:** W. M. S., 1; S. S., 55c. **Chagrin Falls:** W. M. S., 7.15 (2 of which for Indian M.). **Chillicothe:** W. M. S., 2.20. **Cincinnati:** Columbia W. M. S., 1.65; Plymouth L. G., 3.15; Walnut Hills W. M. S., 6.66. **Claridon:** W. M. S., 7.20 (3 of which for Indian M.).

sions); C. E. Soc., 2.95; S. S., 2.20. **Cleveland:** Archwood W. A., 11 (5 of which for Indian M.); C. E. Soc., 5; Bethlehem W. M. S., 4.20; Collinwood Y. L., 5.25; C. E. Soc., 4.20; Dennison Ave. W. M. S., 2.31; E. Madison W. A., 2.73; S. S., 5; Euclid W. A., 22.47; Y. L., 3.94; S. S. Senior Dept., 5; First W. A., 38.90 (20 of which for Indian M.); C. E. Soc., 2; Highland W. A., 2.52; K. D., 1.60 (50c of which for Indian M.); S. S. for Indian M., 1; Hough Ave. W. A. for Indian M., 10; S. S., 3.31; Mt. Zion W. M. S. for Indian M., 5; North Ch. W. A., 1.05; S. S., 1.80; Park W. A., 7.10 (5 of which for Indian M.); S. S., 15; Pilgrim W. A., 31 (10 of which for Indian M.); Puritan W. M. S., 2.94; Trinity W. A., 2.62. **Columbus:** First W. A., 10 (5 of which for Talladega College and 5 for Pleasant Hill, Tenn.); Mayflower W. M. S., 7.05; North W. M. S., 5.25; Plymouth W. M. S., 4.83. **Conneaut:** W. M. S., 6.30. **Cuyahoga Falls:** W. M. S., 4.26 (3 of which for Indian M.); Y. L., 3.30; C. E. Soc., 2.10. **East Cleveland:** East Y. L., 1.25; C. E., 2; Calvary W. A. for Indian M., 3; S. S., 2.10. **Elyria:** First W. A., 27.85 (10 of which for Indian M.); Jun. Dept. S. S. for S. A. at Pleasant Hill, 14; Second W. M. S., 5.25. **Fredericksburg:** W. M. S., 5.46; S. S., 2.20; C. E., 2.52. **Greenwich:** W. M. S., 1.06. **Hudson:** W. A., 25. **Huntsburg:** W. M. S., 2. **Ironton:** W. M. S., 4.20. **Jefferson:** Amity Circle, 2.75; Dollar Fund, 3. **Kent:** W. M. S., 10 (5 of which for Indian M.); S. S., 2.30. **Kirtland:** W. M. S., 2.50; C. E., 1.50. **Lakewood:** W. A., 1.79. **Lima:** W. M. S., 4.20. **Lodi:** W. M. S., 5.20. **Lorain:** First W. M. S., 8.40; S. S., 4.20. **Lyme:** M. C. (Young People), 1.80. **Madison:** W. M. S., 9.19 (5 of which for Indian M.). **Mansfield:** First W. M. S. for Santee, Neb., 147. **Marblehead:** W. M. S., 1.85. **Marietta:** First W. M. S., 21.63; S. S., 3.30; Harmar W. M. S., 1.58; Oak Grove W. M. S., 2.30. **Marysville:** W. M. S., 6.09; S. S., 1. **Medina:** W. M. S., 13.70. **Mt. Vernon:** W. M. S., 7.04. **Newark:** Plymouth W. M. S., 3.15. **Newton Falls:** W. M. S., 5; Y. L., 1. **North Fairfield:** W. M. S., 1.26; S. S. for Indian M., 1. **North Olmsted:** W. M. S. for Indian M., 1. **Norwalk:** W. M. S., 54c; S. S., 20c. **Olmsted Falls:** W. M. S., 1.60. **Oberlin:** First W. M. S., 70; Second W. M. S., 26.25; Second W. M. S. for Scholarship Fisk U., 25. **Painesville:** First W. A., 17.87 (10 of which for Indian M.). **Plain:** Church, 1.25; W. M. S., 60c. **Ravenna:** W. M. S., 4.62. **Richmond:** W. M. S., 1. **Rock Creek:** S. S., 4.75. **Sandusky:** C. E., 50c. **Springfield:** First W. M. S., 9.50; Lagonda W. M. S., 2. **Strongsville:** W. M. S., 1.26. **Sylvania:** W. M. S., 2.10. **Tallmadge:** W. M. S., 5.50; Y. L., 4.35. **Thompson:** W. M. S., 1.05. **Toledo:** Birmingham, 1; Central, Personal for Talladega, 5; W. M. S., 16.37; C. E. for S. A. at Pleasant Hill, 5; S. S., 1.72; First W. M. S., 18.90; Plymouth W. M. S., 5.25 (3 of which for Indian M.); S. S., 1.68; Primary S. S. for S. A., 3.43; Second J. M. C., 5.10 (3 of which for Indian M.); Washington St. W. M. S., 22 (10 of which for Indian M.); C. E., 8.15. **Twinsburg:** W. M. S., 4.32. **Unionville:** W. M. S., 3.20. **Vermilion:** W. M. S., 2.73. **Wakeman:** W. M. S., 9.85. **Wayland:** W. M. S., 50c; S. S., 1. **Wayne:** W. M. S., 2.83. **Wellington:** W. A., 6.30. **West Williamsfield:** W. M. S., 2.10. **York:** Mallet Creek W. M. S., 2.52; C. E., 1. **Youngstown:** Elm St. W. M. S., 3.68; Plymouth W. M. S., 13.02; Y. L. for Pleasant Hill, Tenn., 2.50; S. S., 7.20 (5 of which for Indian M.). Total, \$1,099.91.

MICHIGAN—\$75.00.

Bay City: First Ch. C. E., 4. **Beacon Hill:** Ch., 50c. **Breckenridge:** Ch., 2. **Cannonsburg:** First Ch., 1. **Frankfort:** W. H. M. U., 10. **Grand Rapids:** Second Ch., 5; Mrs. H. G. H. for Greenwood, S. C., 5. **Hudson:** First Ch., 10; C. B. S. for Deficit, 20. **Lowell:** "Cheerful Workers," for Athens, Ala., 4.

Olivet: Olivet Ch., 5. **Pittsford:** Ch., 6. **Portland:** First Ch., 50c. **Rockwood:** Ch., 2.

WESTERN DISTRICT.

ILLINOIS—\$747.22.

Austin: First Ch., 10. **Avoca:** German Ch., 5. **Brimfield:** Ch., 30. **Canton:** First Ch., 15.60. **Chicago:** Mayfair Ch., 2.94; Windsor Park Ch., 10; Windsor Park Ladies' Missionary Soc., 2; R. T. M., Jr., for Tougalo U., 100; F. H. T. for Elbowoods, No. Dak., 50. **Earlville:** Miss E. D. for Work in Hawaii, 5.28. **Elgin:** First Ch. Men's Bible Class for Scholarship at Pleasant Hill, Tenn., 20. **Grays Lake:** S. S. for Santee, Neb., 9.50. **Griggsville:** First Ch., 3.20. **Jacksonville:** Ch., 29.22. **La Grange:** First Ch., 70. **Lockport:** Ch., 4. **Marseilles:** Ch., 4.75. **Moline:** Second Ch., 7.95. **Onarga:** Ch., 1.26. **Paysan:** H. F. S., 50. **Princeton:** Ch., 5.62. **Rock Falls:** Ch., 5.56. **Rockford:** First Ch., 33.55. **Roscoe:** Ch., 3.56. **Waverly:** Ch., 2.43. **Woodburn:** Ch., 15. **D. A. R., Ft. Armstrong Chapter for Flag for Grand View Institute, 5.** **Woman's Home Missionary Union of Illinois:** Mrs. A. H. Standish, Treasurer.

Alton: W. M. S., 17.50. **Aurora:** New England W. M. S., 6. **Beardstown:** C. E., 3. **Bowen:** S. S. Girls for Crow Agency, Mont., 10. **Bowmanville:** W. M. S., 2. **Chicago:** Bethlehem W. M. S., 4; Leavitt St. W. M. S., 5; North Shore W. M. S., 9; South W. M. S., 15; South Ch. Mission Guild, 4; Warren Ave. Mission Study Club, 5; Washington Park W. M. S., 3; Waveland Ave. W. M. S., 3. **Decatur:** W. M. S., 5. **Dwight:** W. M. S., 2. **Elgin:** W. M. S. for Bosworth Mem. at Fisk U., 25. **Evanston:** First W. M. S., 40. **Geneseo:** W. M. S., 3. **Griggsville:** W. M. S., 2. **Hilli:** W. M. S., 3. **Kewanee:** W. M. S., 4. **Moline:** First W. M. S. for S. A., Fisk U., 8.30. **Oak Park:** First W. M. S., 26; Sixth W. M. S., 3. **Park Ridge:** W. M. S., 2. **Peoria:** Plymouth W. M. S., 2; Union Ch. W. M. S., 8. **Polo:** W. M. S., 2. **Roscoe:** W. M. S., 2. **Springfield:** Plymouth W. M. S., 2. **Wilmette:** W. M. S., 15. **Woodstock:** W. M. S., 3. **Wyoming:** W. M. S., 4. Total, \$247.80.

IOWA—\$476.01.

Atlantic: Ch., 48.68. **Cedar Falls:** Ch., 10.06. **Cedar Rapids:** "A Friend," 50. **Cherokee:** Ch., 3.74. **Council Bluffs:** Dodge Mem. Ch., 10. **Denmark:** Ch. for Indian Missions, 11. **Des Moines:** Park Ch. S. S. for S. A., Talladega College, 10; Plymouth Ch., 34.21. **Dubuque:** Immanuel (German) Ch. C. E. Soc. for Am. Highlanders, 5; Summit Ch., 2.63. **Eldon:** Ch. for Indian Missions, 2.80. **Garner:** Ch., 13. **Glenwood:** Ch., 3.33. **Mason City:** Ch., 2.61. **Monona:** Ch., 4.85. **Montour:** Ch., 19.10. **Peterson:** Ch., 3. **Red Oak:** Ch., 4.09; Women, 18.75. **Rockford:** Ch., 3. **Rockwell:** S. S., 10. **Stuart:** Ch., 11.20. **Treynor:** German Ch., 3. **Washta:** Ch., 2.68.

Woman's Home Missionary Union of Iowa: Mrs. H. K. Edson, Treasurer.

Burlington: W. M. S., 11.75. **Cherokee:** W. M. S., 5.33. **Earlville:** W. M. S., 10. **Eldora:** S. S., 2.69; Inter. C. E., 10; Jr. C. E., 2.50. **Grinnell:** W. M. S., 9.95. **Iowa Falls:** W. M. S., 17.60. **Lewis:** W. M. S., 5. **Muscatine:** S. S., 2.15. **Ottawa:** First S. S., 18.93. **Ottumwa:** First W. M. S., 6.75; Plymouth W. M. S., 3. **Tabor:** W. M. S., 7.90. **Traer:** W. M. S., 42; Ch., 25; S. S., 8. Total, \$188.48.

WISCONSIN—\$106.34.

Clinton: Ch., 8.89. **Emerald Grove:** Ch., 5. **Janesville:** First Ch., 5. **Owen:** Ch., 4. **Shullsburg:** Ch., 3.70. **Union Grove:** Ch., 17. **Woman's Home Missionary Union of Wisconsin:** Miss Mary L. McCutchan, Treasurer. **Edgerton:** Aux., 5. **Fond du Lac:** W. M. S., 20. **Fulton:** Ch., 2.03. **Lake Geneva:** W. M. S., 3.75. **Madison:** First W. M. S., 10. **Milton:** W. M. S., 7.50. **Sparta:** W. M. S., 10.47. **Waukesha:** W. M. S., 4. Total, \$62.75.

MINNESOTA—\$274.81.

Appleton: Ch. for Pleasant Hill, Tenn., 80c. **Hancock:** Mrs. A. L. B. for Marion, Ala., 9. **Minneapolis:** First Ch. by Mrs. C. N., 50.

C. N., Jr., 5, and Miss E. A. W., 10, for deficit; Como Ave. Ch., Primary Dept., two bbls. goods for Marion, Ala.; Plymouth Ch., 77.44. St. Cloud: Members of former First Ch., 10. Wheaton: Mrs. A. D. for Marion, Ala., 5.

Woman's Home Missionary Union of Minn., Mrs. A. M. Burch, Treasurer.
Anoka: 1.45. Austin: 7.08. Beard: 25c. Benson: 2.55. Cottage Grove: 53c. Detroit: 1.92. Elk River: 2.04. Faribault: Aux., 4.33; S. S., 4.25. Grand Meadow: 2.55. Hancock: 2.13. Hasty: 68c. Marietta: 90c. Marshall: 2.82. Mankato: 64c. Minneapolis: Fifth Ave., Aux., 5.48; S. S., 3.88; Lowry Hill, 3.33; Lyndale, 3.50; Park Ave., 15.11; Pilgrim, 2.30; Plymouth, 16.46. Owatonna: 6.56. St. Paul: Plymouth, 5.48; Plymouth S. S. for S. A. at Moorhead, Miss., 10. Selma: 90c. Turtle River: 45c. Total, \$107.57.

MISSOURI—\$344.90.

Kansas City: Westminster Ch., 200. St. Louis: Olive Branch Ch., 4.25. Springfield: Ch., 9.91.

Woman's Home Missionary Union of Missouri, Mrs. E. B. Wilder, Treasurer.

Ivanhoe Park: C. E. Soc. for Pleasant Hill, Tenn., 1. Kansas City: First W. A., 19.15; Westminster W. H. M. S., 17.50. Maplewood: W. M. S., 7.76; S. S., 2.52; Greenwood Chapel L. M. S., 50c. St. Joseph: First L. M. S., 9.22; Y. L. M. S., 83c; Pilgrim Workers for Bird's Nest Home, Santee, Neb., 8.90; Wee Folks' Band for Bird's Nest Home, 4.26; Children's Thank Offering, 1.50. St. Louis: Compton Hill L. M. S., 41c; First Sr. L. M. S., 3.78; Auxiliary, 2.66; Hyde Park Y. L. M. S., 1.62; Olive Branch L. A. S., 63c; Pilgrim W. A., 39.95; United L. M. S., 1.87. Sedalia: L. M. S., 1.99. Webster Groves: W. A., 4.69. Total, \$130.74.

KANSAS—\$67.26.

Alma: Ch., 15. Kansas City: Central Ch., 8.25. Topeka: First Ch., 10.84; Central Ch. Inter. C. E. Soc., 5; O. D. C., 10.

Woman's Home Missionary Union of Kansas, Miss Emma W. Wallace, Treasurer.

Kirwin: 67c. Sedgwick: 2. Seneca: 7.50. Udall: Ch., 8. Total, \$18.17.

NEBRASKA—\$42.93.

Crete: Jr. C. E. Soc. for Moorhead, Miss., 7.50. Exeter: First Ch., 14.50. Genoa: M. A. P., 5. Lincoln: German Zion Ch., 10. Norfolk: German Zion S. S., 2.93. Santee: S. S. for Santee, Neb., 3.

NORTH DAKOTA—\$10.00.

Fort Yates: A. K. for Santee, Neb., 5. Harvey: First Ch., 5.

SOUTH DAKOTA—\$125.00.

Hurley: H. R. A. for Santee, Neb., 25. Lake Andes: L. J. for Santee, Neb., 70. Springfield: G. W. S. for Santee, Neb., 25. Yankton: "A Friend" for Marion, Ala., 5.

COLORADO—\$9.00.

Denver: North Ch., 9.

OKLAHOMA—\$5.25.

Darlington: M. B. C. for Santee, Neb., 5.25.

PACIFIC DISTRICT.

CALIFORNIA (NORTHERN)—\$59.00.

Cloverdale: Ch., 9.

Woman's Home Missionary Union of Northern California,

W. H. M. U., for Cal. Indians, 50.

OREGON—\$24.19.

Beaver Creek: German Ch., 7. Elliott Prairie: Ch., 4.07. Hood View: Ch., 2.90. Oregon City: Ch., 6.37. Pendleton: Ch., 3.85.

WASHINGTON—\$96.46.

Christopher: Ch., 2. Everett: Ch., 2.50. Ferndale: Ch., 4. Irby: German Cong. Emmaus: Ch., 7.30. Odessa: Friedensfeld Ch., 2; Pilgrim Ch., 5; Quincy: German Ch., 8.40. Pataha City: Ch., 1. Ritzville: Philadelphia German Ch., 5. Seattle: Green Lake Ch., 6.25; Queen Anne, 15. Spokane: Plymouth: Ch., 7; Westside Ch., 3. South Bend: Ch., 1.25. Syl-

van: Ch., 3.20. Tacoma: First Ch., 19.50. Walla Walla: German Zion Ch., 4.

UTAH—\$5.00.

Salt Lake City: First Ch. Ladies' Aid Soc., 5.

IDAHO—\$24.00.

Bruneau: First Ch., 1. Boise City: First Ch. W. M. S., 17. Mt. Home: Ch., 6.

THE SOUTH, ETC.

KENTUCKY—\$11.10.

Newport: Ch., 10.

Through Woman's Home Missionary Union of Ohio, Mrs. G. B. Brown, Treasurer.

Newport: W. M. S., 1.10.

WEST VIRGINIA—\$2.02.

Through Woman's Home Missionary Union of Ohio, Mrs. G. B. Brown, Treasurer.

Huntington: W. M. S., 2.02.

NORTH CAROLINA—\$131.85.

Bricks: H. P., 1; H. W., 1; Mrs. E. S. R., 2.50, for Jos. K. Brick School. Eufield: J. M. for Jos. K. Brick School, 2; W. L. A. for Jos. K. Brick School, 5. Kings Mountain: M. W. for Jos. K. Brick School, 1; Rev. A. C. P. for Jos. K. Brick School, 2. Nashville: A. L., 10; A. S., 2; C. C., 2; Mrs. E. C., 2; Mrs. L. S., 1; J. W., 5; C. B. B., 5; F. D., 1; C. S., 1; H. T. D., 3; E. S. D., 5; W. W. D., 3; W. C. C., 5; B. L. A., 5; Mrs. H. A., 1; E. A., 5; T. A., 5; S. B. A., 5; S. A., 1, for Joseph K. Brick School. Ringwood: Mrs. S. J., 2; W. H. B., 1, for Jos. K. Brick School. Rocky Mount: A. K. for Jos. K. Brick School, 5; W. L. L. for Jos. K. Brick School, 5. Slatersville: J. M. for Jos. K. Brick School, 2.50. Tillery: Mrs. E. M. for Jos. K. Brick School, 2. Whitakers: S. P., 1; B. H., 5; H. P., 1; M. H., 2.75; Mrs. S. B., 1; C. E., 7; W. D., 5; A. H., 5, for Jos. K. Brick School. Wilmington: H. L. for Jos. K. Brick School, 5.10.

SOUTH CAROLINA—\$3.00.

Greenville: Ch., 3.

TENNESSEE—\$1.00.

Grand View: Mrs. C. C. H. for Flag for Grand View, Tenn., 1. Knoxville: Oliver Steel Plow Co., one plow for Pleasant Hill.

GEORGIA—\$6.00.

Atlanta: Atlanta University Ch. for Marshallville, Ga., 5. Demorest: Jr. C. E. Soc. for Bird's Nest Home, Santee, Neb., 1. Macon: Ballard Club, two new Sewing Machines for Ballard School.

ALABAMA—\$20.00.

Mobile: Talladega Alumni Club for Talladega College, 3; Dr. G. T. B. for Emerson Institute, 5. Talladega: N. J. H. for Hospital, Talladega College, 12.

MISSISSIPPI—\$6.50.

Gulfport: Mrs. A. B. K. for Mt. Hermon Seminary, 1.50. Moorhead: "A Friend" for Girls' Industrial School, 5.

LOUISIANA—\$4.00.

Bayou Blue: St. Peters Ch., 4.

FLORIDA—\$18.50.

Melrose: F. M. W. for Santee, Neb., 5. Orlando: A. B. for Talladega College, 6; M. B. for Talladega College, 2.50.

Woman's Home Missionary Union of Florida, Mrs. Udora W. Watson, Treasurer.

Daytona: Aux. for Piedmont College, 5.

HAWAII—\$100.00.

— W. A. B. for Deficit, 100.

SUMMARY FOR NOVEMBER, 1913.

Donations	\$12,775.85
Legacies	9,896.28

\$22,672.13

SUMMARY.

Two Months, from October 1 to November 30.

Donations	\$22,279.05
Legacies	10,152.83

Total\$32,431.88

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for November, 1913

FOR CHURCH BUILDING.

CALIFORNIA—\$557.94.

NORTHERN—\$556.94.

Adin: First, 2. Alameda: First W. S., 1.30.
Benicia: First S. S., 2; First W. S., 1.
Berkeley: Bethany W. S., 1; First, 62.50;
First W. S., 9.75; North, 15; North W. S.,
2.30; Park W. S., 50c. Campbell: First, 8.
Ceres: Smyrna Park, 10; Smyrna Park W. S.,
1.25. Cloverdale: First, 6; First W. S., 2.40.
Eureka: First W. S., 3.60. Fresno: First W.
S., 80c. Kenwood: 3. Little Shasta: W. S.,
1.20. Lockeford: First W. S., 60c. Lodi:
First W. S., 90c. Martinez: First, 3.50. Mill
Valley: W. S., 60c. Niles: First W. S., 60c.
Oakland: First, 98.81; First W. S. (2), 60;
Fourth Golden Gate, 4.50; Fourth Golden
Gate W. S., 2.40; Myrtle St. (2), 4.20; Pilgrim,
13.60; Pilgrim W. S., 2.88; Plymouth, 16.50;
Plymouth W. S., 1.40. Oakley: First, 5.
Oroville: First W. S., 40c. Pacific Grove:
Mayflower W. S., 65c. Petaluma: First W.
S., 4.15. Pittsburg: First W. S., 6. Red-
wood City: First W. S., 1.80. Sacramento:
First, 15. San Francisco: First W. S., 10.20;
Mission W. S., 1.80. Santa Cruz: First, 25;
First W. S., 3. Santa Rosa: First, 7.40; First
W. S., 1.20. Saratoga: Mary T. Stewart Fund,
50. Sonoma: W. S., 1.80. Stockton: First
W. S., 7.20. Sunnyvale: First, 4.25; First W.
S., 75c. Tulare: Redeemer, 6; Redeemer W.
S., 83c. W. H. M. U., 60.42.

SOUTHERN—\$1.00.

Claremont: First, 1.

COLORADO—\$45.59.

Colorado Springs: First, 15.59. Denver:
City Park, 10; North, 10. Julesburg: First,
10.

CONNECTICUT—\$627.53.

Andover: 4. Bolton: 3. Bridgeport: First,
2.50. Bristol: Swedish, 5. East Haddam:
First, 18.14. Hartford: Wethersfield Ave.,
13.32. Kent: First, 5.46. Litchfield: 38.62.
Manchester: North Second, 55.64. Meriden:
First, 160. Montville: First, 7. Norwich:
Second S. S., 12.68. Oakville: 9.85. Seymour:
13. Simsbury: First, 11.21. Stafford Springs:
37.06. Stonington: First, 25. Terryville:
54.53. Torrington: French, 5. Trumbull: 5.12.
Washington: 20. Westchester: 3.15. West-
ford: 1.36. Windsor Locks: 26.34. Winsted:
First, 25.30. Woodstock: First, 11.25.
W. H. M. U.: Hartford: South, 50. Taft-
ville: 4.

FLORIDA—\$25.00.

Key West: First, 25.

IDAHO—\$18.50.

Boise City: First, 18.50.

ILLINOIS—\$450.49.

Abingdon: 7.50. Alton: 23.32. Amboy: 1.98.
Anawan: 1.90. Chicago: Mayfair Chapel, 1.82;
New England, 3; Ravenswood, 8.72; Rogers
Park First, 25; Rogers Park First F. H. T.,
25; South, 13.50; West Pullman First, 5.47.
Chillicothe: Plymouth, 14.90. Downer's Grove:
First, 13.50. Dundee: First, 13.25. Earlville:
J. A. D., 25. Galva: First, 29. Lisle: 1.82.
Moline: Union, 3. Morris: First, 2.65. Park
Ridge: 9. Paxton: 6.69. Peoria: First, 49.50.
Princeton: First, 3.89. Roscoe: 2.25. Sand-
wich: First, 4.18. Somonauk: First, 10.
Sterling: 6.40. Whiteflock: 3. Woodburn: 9.
W. H. M. U.: Bowen: 4. Chicago: Auburn

Park, 2; California Ave. S. S., 4; Leavitt St.,
5; New England, 12; New First, 22; Park
Manor, 3; Rogers Park, 6. De Kalb: 2.
Dwight: 3. Evanston: First, 25. Maywood:
First, 3. Oak Park: First, 21; Fourth, 2.
Rantoul: 3.75. Stillman Valley: 5. Strawn:
C. E., 1. Tonica: C. E., 2.50.

IOWA—\$526.54.

Alexander: First, 4.38. Anamosa: First,
16.20. Burlington: 30.52. Cedar Falls: First,
8.31. Cherokee: First, 3.09. Council Bluffs:
Dodge Memorial, 8. Crocker: First, 5. Des
Moines: Plymouth, 28.27. Dubuque: Summit,
2.17. Farragut: 18.89. Glenwood: 2.75.
Humeston: First, 5. Mason City: First, 2.07.
Monona: First, 3.85. Nevinville: 200. Red
Oak: 2.08; W. S., 12.75. Rockford: 3.75.
Rockwell: First S. S., 8. Salem: 16.20. Ser-
geant's Bluff: First, 85. Sioux Rapids: First,
7. Stuart: First, 10.99. Treynor: 3. Washta:
First, 2.22.

W. H. M. U.: Burlington: 4.70. Cherokee:
2.17. Clarion: 7.20. Grinnell: 3.98. Iowa
Falls: 7. Lewis: 5. Ottumwa: First, 2.75;
Plymouth, 1. Tabor: 3.25.

KANSAS—\$101.25.

Alexander: German, 3. Ash Rock: First,
6. Bazine: Evangelical Lutheran St. Pauls,
3. Haven: First, 7. Kansas City: Central,
9; First, 11. Mt. Hope: First, 6. Oneida:
First, 2. Topeka: Your Brother, 10; First,
10.84.

W. H. M. U.: Centralia: 10. Seneca: 8.
Topeka: First, 5.41. Udall: 10.

KENTUCKY—\$18.00.

Newport: 18.

LOUISIANA—\$3.00.

Bayou Blue: Indians, 3.

MAINE—\$47.10.

Auburn: Sixth St., 4.46. Bluehill: 5.50.
Fryeburg: 8. Holden: 2.14. Litchfield: 5.
Mexico: 10. Stoneham: 2. Warren: 10.

MASSACHUSETTS—\$1,584.87.

Atlantic: Memorial, 8. Belmont: Plymouth,
10.74. Blandford: Second, 1. Boston: Central,
360; Old South, 430.30. Brookline: Harvard,
51.68. Burlington: 2. Cambridge: First,
40.89. Chelsea: First, 15. Chesterfield: 10.
Cohasset: 6.83. Dedham: First, 14.72; First
S. S., 2.54. Essex: 17.70. Everett: Courtland
St., 17.39; Courtland St. S. S., 5; Courtland
St. Jr. C. E., 2. Fitchburg: Finnish, 10.
Greenwich: 4.27. Hawley: First, 1. Holyoke:
First, 39.52. Huntington: Second, 6. Hyde
Park: Clarendon Hills, 4.50. Leominster:
North, 6. Lynn: Scandinavin Evangelical,
6.71. Lynnfield: Center, 6.37. Melrose:
Orthodox, 15.60. Millis: 1.94. Newton:
Auburndale, 28.62; Eliot, a friend, 125. North
Attleboro: Falls, 9.60. Pittsfield: Pilgrim
memorial, 6.40. Plympton: 9. Reading: 27.92.
Rockport: First, 5.80; Swedish, 5. Sandis-
field: New Boston, 1. Springfield: North,
37.50. Wakefield: First, 14.48. Warwick:
1.87. Wellesley: 44.99. Wellesley Hills: First,
14.90. Westboro: 47.96. Westfield: First,
21.82. Weymouth and Braintree: East Brain-
tree, 7.45. Worcester: First, 13.86; Pilgrim,
55.21; Union, 8.79.

MICHIGAN—\$83.80.

Au Gres: German St. John's, 7.50. Beacon
Hill: 50c. Breckenridge: First, 1.50.
Charlevoix: First, 12. Corinth: First, 2.50.
Frankfort: First, 5. Grand Rapids: Second,
7. Hudson: 5. Pittsford: First, 5. Portland:

50c. Rondo: First, 1. St. Clair: 30. South Haven: First, 4.30. Traverse City: Oak Park, 2.

MINNESOTA—\$145.28.

Detroit City: 4.50. Edgerton: First, 10. Fairmont: First, 1.80. Freeborn: 2.26. Glencoe: First, 10. Lake City: Swedish Salem, 2.50. Marietta: 1. Minneapolis: Plymouth, 57.60. Oak Park, 7.08. Union, 2. Rochester: 12.80. Zumbro Falls: 11.25. W. H. M. U.: Anoka: 34c. Benson: 60c. Detroit: 90c. Elk River: 96c. Faribault: 1.38; S. S., 1. Grand Meadow: 1. Hancock: 50c. Marietta: 42c. Marshall: 66c. Minneapolis: Fifth Ave., 1.29; Lowry Hill, 1.02; Lyndale, 1; Open Door, 91c; Park Ave., 3.55; Pilgrim, 77c; Plymouth, 3.87. Owatonna: 1.42. St. Paul: Plymouth, 1.30.

MISSOURI—\$346.34.

Honey Creek: 5. Kansas City: Westminster, 200. St. Louis: Hope, 5; United, 2. Sedalia: First, 17.55. Springfield: First, 25.50.

W. H. M. U.: Kansas City: First, 18.39; Westminster, 16.80. Maplewood: 7.46; S. S., 2.42; Greenwood, 48c. St. Joseph: First, 8.84; First Y. L., 80c. St. Louis: Compton Hill, 38c; First Sr. L. M. S., 3.64; First Aux., 2.55; Hyde Park, 1.55; Olive Branch, 59c; Pilgrim, 19.17; United, 1.81. Sedalia: First, 1.91. Webster Groves: 4.50.

MONTANA—\$3.35.

Great Falls: First, 3.35.

NEBRASKA—\$118.50.

Bertrand: First, 7. Crofton: First, 11. Fairmont: First, 35. Genoa: First, 5. Lincoln: First German, 5. Naper: German, 6. Olive Branch: German, 10. Princeton: German, 10. Rising City: First Summit, 5. Riverton: 10.50. Sutton: First, 8. Wilcox: First, 6.

NEW HAMPSHIRE—\$92.46.

Bennington: C. E., 5. Candia: 2. Epping: 2. Hillsboro: Center, 1.50. Hopkinton: 13. Keene: Court St., 25.11; First S. S., 25. Lancaster: 15. New Ipswich: 2.50. Washington: 1.35.

NEW JERSEY—\$1,516.60.

Closter: 5. East Orange: First, 28.35. Paterson: Swedish, 1.466. Perth Amboy: Swedish, 3. Rutherford: 14.25.

NEW YORK—\$702.42.

Barryville: 1. Binghamton: First, 104.37. Brier Hill: 3.57. Brooklyn: J. L. R., 3; Central, 248.37; Swedish Pilgrim, 5.20. Brockton: 2.37. Churchville: 6. East Rockaway: Bethany, 12. Franklin: 7.77. Hamilton: 8.70. Lebanon: 3.80. New York: Immanuel Swedish, 10.50. Northfield: S. S., 5. Pitcher: 2. Richmond Hill: Union, 10.45. Smyrna: 7. Syracuse: Plymouth, 51.32. West Groton: 9. White Plains: Chatterton, 3.28; Scarsdale, 22.39; and Vicinity, Westchester, 66.17. Woodville: 5.

W. H. M. U.: Brooklyn: Park Slope, 6.82. Homer: Aux., 47.96. Riverhead: Sound Ave., 39.50. Rutland: 4.40. Wellsville: S. S., 5.48.

OHIO—\$127.14.

Brecksville: 6.50. Castalia: 3. Cleveland: Collinwood, 4.20; Grace, 15; Mispah, 5. Florence: First, 4.27. Fort Recovery: Pisgah, 9.25. Medina: 25. Oberlin: First, 13.75; Second, 19.20. Rockport: First, 12. Twinsburg: First, 3.37. Wayne: 6.60.

OREGON—\$63.59.

Beaver Creek: St. Peter, 10. Cedar Mills: 10. Elliot Prairie: 4.44. Oregon City: 6.95. Pendleton: First, 4.20. Portland: Atkinson Memorial, 6; Highland, 22.

PENNSYLVANIA—\$9.49.

Edwardsville: Bethesda, 7.57. Slatington: Bethel Welsh, 1.92.

RHODE ISLAND—\$132.90.

East Providence: Hope, 1.58; Riverside, 5.47; Free Evangelical, 5.10; Union, 120.75.

SOUTH DAKOTA—\$47.70.

Aberdeen: Plymouth, 3.67. Armour: First, 12.80. Glenview: 2.98. Milbank: S. S., Plainview: 6.35. Redfield: First, 6.40. Yankton: First, 10.50.

VERMONT—\$112.99.

Bennington: North, 5.90. Brookfield: E. 3.85. Dorset: 3.64. East Corinth: 5. Georgia: 3.20. Jamaica: 6. Newport: First, 51. Sharon: S. S., 3. Wells River: 23. W. Dover: 1. Westmore: First, 3.50. Weybridge: 3.65.

WASHINGTON—\$162.71.

Almira: First, 6. Cathlamet: 3.45. Federal: 8. Monroe: First, 4. Odessa: Friedefeld, 4. Pataha City: First, 2. Puyallup: Plymouth, 8. Quincy: German Salem, Rosedale: 35c. Seattle: Greenlake, 7. Plymouth, 20; Queen Anne, 15. South Bend: First, 3.25. Spokane: Pilgrim, 7.50. Sylva: First, 5.10. Tacoma: First, 19.56. Walla Walla: Zion Lutheran (2), 37.

WISCONSIN—\$133.68.

Cashton: 4.28. Dodgeville: Plymouth, Emerald Grove: 5. Fond du Lac: Kenosha: 15. Platteville: 38. Pleasant Hill: Pittsville, 4. Plymouth: S. S., 3. Rio: 4. Withee: First, 1. W. H. M. U.: Edgerton: 5. Lake Geneva: 1.25. Milton: 2.50. Sparta: 3.50. Waukesha: 1.40.

CHURCH LOANS REFUNDED—\$6,421.54.

CALIFORNIA—

Pasadena: Lake Ave., on loan, 250. Sunvale: First, on loan, 50.

COLORADO—

Buena Vista: First, on loan, 75.

IDAHO—

Pocatello: bal. on loan, 500.

ILLINOIS—

Champaign: First, on loan, 23.80. Chicago: Warren Ave., on loan, 4.82. Marshall: First, on loan, 250. Springfield: First, on loan, 4. Wilmette: (2) on loan, 130.

KANSAS—

Kansas City: First, on loan, 50.

MASSACHUSETTS—

Haverhill: Riverside Memorial, on loan, Haverhill: Zion, 50.

MICHIGAN—

Grand Ledge: First, on loan, 50.

MINNESOTA—

Mankato: First Ladies' Aid, on loan, Minneapolis: Forest Heights, on loan, Staples: First, on loan, 80.

MISSOURI—

Hannibal: First, on loan, 60.

NEBRASKA—

Lincoln: German Zion, on loan, 300. Norfolk: German Zion, on loan, 25.

NEW JERSEY—

Egg Harbor City: Emmanuel, on loan, 1.

NEW YORK—

Brooklyn Hills: Pilgrim, on loan, Coney Island: On loan, 1,500. Reussela Greenbush, on loan, 250.

NORTH DAKOTA—

Hebron: First, on loan, 50.

OHIO—

Cleveland: Trinity, on loan, 300. Toledo: Second, on loan, 60.

SOUTH DAKOTA—

Fort Pierre: First, on loan, 25. Redfield: On loan, 200.

TEXAS—

Fort Worth: First, on loan, 32.92.

WASHINGTON—

Everett: First, on loan, 175; Swedish, on loan, 120.

WISCONSIN—

Dodgeville: Plymouth, on loan, 500. Racine: First (2), on loan, 165. Walworth: On loan,

MASSACHUSETTS—

Estate, Sarah A. Craft, Newton, Mass.: 50.

INTEREST AND DIVIDENDS—\$1,297.66.

New York City Bonds, 1,015. Franklin Trust Co., 282.66.

INTEREST ON CHURCH LOANS—\$527.83.**FLORIDA—**

St. Petersburg: United (2), 42.88.

ILLINOIS—

Wilmette: 137.20.

KANSAS—

Hutchinson: 35.

MICHIGAN—

Detroit: Brewster, 67.50.

NEW YORK—

Coney Island: 37.50. Salamanca: First, 18.

NORTH DAKOTA—

Carrington: 18.

SOUTH DAKOTA—

Sioux Falls: First, 74.25.

WASHINGTON—

Seattle: Pilgrim, 20; University, 17.50.

WISCONSIN—

Dodgeville: Plymouth, 30. Racine: First,

MISCELLANEOUS—\$29.18.

Coal Bluff, Ind.: Rent, 12. Grace: Pilgrim, Texas, Ret. Premium, 68c. Guthrie: East, Plymouth, Rent, 7.50. Sherman: St. Paul's, Texas, Rent, 9.

FOR PARTICULAR CHURCHES—\$10.00.**NORTH DAKOTA—**

Harvey: First, 10.

FOR PARSONAGE BUILDING—\$2,267.10.**CALIFORNIA—**

Ceres: Smyrna Park, on loan, 12.50. Etiwanda: On loan, 37.50. Pasadena: North, on loan, 50. Sanger: Salem, on loan, 10.

COLORADO—

Denver: Ohio Ave., on loan, 10; Pilgrim, on loan, 5.

CONNECTICUT—

Bridgeport: Mrs. H. C. W., 10; Mrs. J. H. T., 5. Meriden: Mrs. W. H. C., 10. New London: Mrs. L. E. L., 5. New Milford: C. M., 5. Norwich: Mrs. F. C. C., 5; Mrs. B., 1. Insted: S. G. W., 20.

STRICT OF COLUMBIA—

Washington: Mrs. J. H., 10.

FLORIDA—

W. H. M. U.: Daytona: Aux., 5.

MAHO—

Kellogg: Plymouth, on loan, 15. Westlake: First, on loan, 10.

ILLINOIS—

West Pullman: First, on loan, 60.

MA—

Emmetsburg: First, bal. on loan, 500. Evans Grove: On loan, 20.

MAINE—

Ashland: Union, on loan, 50.

MASSACHUSETTS—

Mrs. D. W. K., 100. M. A., 5. A friend, 2. Boston: Mrs. E. F. G., 5. Gloucester: Mrs. M. A. B., 5. Holbrook: L. B. M., 5. Lincoln: Mrs. E. G. T., 10. South Framingham: C. A. K., 2. Springfield: Mrs. S. A. H., 25. Sudbury: Mrs. L. S. C., 25. Walpole: Mrs. M. M. A., 3. West Springfield: Mrs. H. M. B., 100. Worcester: Mrs. M. J. E., 1.

MONTANA—

Red Lodge: On loan, 30.

NEW HAMPSHIRE—

Derry Village: Friends, 13.60. Marlboro: Mrs. E. F. F., 2.

NEW JERSEY—

Bloomfield: R. S. B., 1. Chatham: Stanley, on loan, 50.

NEW YORK—

Buffalo: Mrs. S. C. W., 10; W. W. H., 5. Fairport: Mrs. E. M. C., 1. Jamestown: E. C. H., 20. New York: Mrs. J. B., 50; Mrs. M. L. R., 30. Osceola: First, on loan, 12.50. Pine Island: German, on loan, 25. Riverhead: Mrs. M. P. B., 3. Roscoe: Independent, on loan, 15.

NORTH DAKOTA—

Maxbass: On loan, 60. Nekoma: On loan, 20. New England: First, on loan, 40. Oriska: Union, on loan, 15.

OKLAHOMA—

Medford: First, on loan, 70. Oktaha: First, on loan, 50.

OREGON—

Ashland: First, on loan, 25. Freewater: Ingle Chapel, on loan, 25. Ontario: First, on loan, 35.

RHODE ISLAND—

Peacedale: Mrs. H. H. B., 5.

SOUTH DAKOTA—

Highmore: First, on loan, 25. Mitchell: On loan, 40. Oacoma: On loan, 20. Redfield: On loan, 50.

UTAH—

Park City: First, on loan, 25.

VERMONT—

Newbury: Mrs. L. A. L., 25. Williston: Mrs. H. C. M., 5.

WASHINGTON—

Lowell: Union, on loan, 12.50. Rosedale: On loan, 20. Sunnyside: First, on loan, 30.

WISCONSIN—

Dousman: Union, on loan, 35. Racine: First, on loan, 15. Spring Valley: First, on loan, 125.

WYOMING—

Lander: First, on loan, 62.50. Worland: First, on loan, 20.

TOTALS.

For Church Building.....\$16,168.47
For Particular Churches..... 10.00
For Parsonage Building..... 2,267.10

\$18,445.57

Note.—Stamford, Conn.: \$7.85 reported in July receipts should have been credited to Greenwich, Stanwich Church.

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for November, 1913

MAINE—\$74.66.

Auburn: 6th St., 1.11. Bridgton: 1st, 9.50. Ellsworth Falls: Union, 1. Fryeburg: 3. Madison: Friend, 25. Portland: Woodfords Friend, 25. Searsport: 1st, 9.05. Stoneham: 1.

NEW HAMPSHIRE—\$27.27.

Colebrook: 4. Epping: 2. Franklin: 9.92. Hillsboro: 75c. Hopkinton: 7. Ossipee: 1st, 3. Washington: 60c.

VERMONT—\$89.56.

Bennington: North, 17.36; North, 3.60. Berlin: 5. Brookfield: East, 1.85. Danby: 8. Dover: West, 1. Jamaica: 2. Newport: 1st, 33.75. Sharon: S. S., 3. Warren: C. E. S., 1. Wells River: 13.

MASSACHUSETTS—\$2,425.73.

Amherst: North S. S., 5. Ashburnham: Friends, 7. Attleboro: Central, 8.40. Belmont: Plym., 9.40. Beverly: Dane St., 14. Boston: Friend, 15; Union, 64.97; Dorchester Vil. S. S., 10; Jamaica Plain, Central, 50. Bridgewater: Scotland, 2. Brockton: Friend, 15. Brookline: Harvard, 41.73. Burlington: 2. Cambridge: 1st Shep. Mem., 45.81. Chelsea: 1st, 12.50. Chesterfield: 8. Cohasset: 2nd, 5.45. Dover: Friend, 1. Gt. Barrington: Housatonic, 16. Hawley: 1st, 1. Holden: 1st, 3.14. Hopkinton: 1st, 7.68. Lynnfield Centre: 5.10. Melrose: Friends, 1.50. Middleboro: 1st, 6.80. Mills: 1.70. Milton: 1st Evan., 27.56. New Bedford: North Ladies, 5. Newton: Auburndale, 22.98. Northbridge: Whitinsville Vil., 744.48. Pittsfield: Pilg. Mem'l, 5.60; French Evan., 1. Reading: 23.96. Salem: South, 1.97; Tab., 23.98. Sandisfield: 1st, 1.75; New Boston, 1. Shelburne Falls: 34.50. Springfield: North, 24.85; Friend Spec., 5. Wakefield: 1st, 43.42. Walpole: Friends, Spec., 300. Watertown: Phillips, 67. Wellesley Hills: 1st, 25.79. Weymouth and E. Braintree: 6.50. Woburn: 16.56. Worcester: Plym., 19.05; Union, 5.68; Old South S. S., 17.92; Woman's Home Miss. Union, 640.

RHODE ISLAND—\$87.49.

East Providence: Hope, 99c. Providence: Friend, 10; Free Evan., 3; Union, 73.50.

CONNECTICUT—\$274.44.

Bridgeport: 1st, 12.26. Bridgewater: 3.45. Brookfield Center: 2. Chapin: 5.60. Darien: 1st, 32.37. East Hartford: South, 6. Ivoryton: 13.10. Kent: 1st, 3.34. Manchester: 2nd, 31.30. Montville: 1st, 4. Newington: Friend, Spec., 2. Norwich: 2nd S. S., 7.72. Oakville: Union, 6.56. Rockville: Union, 40.95. Seymour: 9. Somers: 9. Stafford Springs: 24.71. Staffordville: 1. Stonington: 1st, 25. Washington: 5. Westford: 1. Westville: 4. Windsor Locks: 15.08. Woman's Home Miss. Union, 10.

NEW YORK—\$287.06.

Aquebogue: 5.95. Barryville: 1. Binghampton: Friend Special, 5. Binghamton: 73.15. Brooklyn: Clinton Ave., 22.33. Brooklyn: 1.66. Buffalo: Friend, 10. DeRuyter: 1.35. East Rockaway: Bethany, 6. Hamilton: Friend Special, 5; 2nd, 7.40. Irondequoit: United, 4. Lebanon: 1.40. Northfield: 1st S. S., 5. Outcort: 1. Pitcher: 80c. Smyrna: 4. Syracuse: Plym., 41.06. West Bloomfield: 5.70. West Groton: 4.04. Woman's Home Miss. Union, 81.22.

NEW JERSEY—\$41.52.

Closter: 3. East Orange: 1st, 16.92. East

Orange: Trinity, 18.85. Paterson: Auburn St., 2.75.

PENNSYLVANIA—\$16.12.

Philadelphia: Friend, 15. Slatington: 1.12.

OHIO—\$438.72.

Brecksville: 4. Cleveland: Grace, 3.50; Mizpah, 4; Collinwood 1st, 3; Euclid, Friend, 10; Cyril, 5. Castalia: 2. Florence: 1st, 1.75. Fort Recovery: 2. Medina: 15. Oberlin: 1st, 9.25; 2nd, 13. Twinsburg: 2.25. Woman's Home Miss. Union, 363.97.

MICHIGAN—\$48.75.

Beacon Hill: 50c. Breckenridge: 1.25. Cannonsburg: 1st, 50c. Covert: 4. Hudson: 1st, 10. Jackson: Plym., 5. Pittsford: 2. Portland: 1st, 50c. St. Clair: 25.

ILLINOIS—\$204.66.

Aurora: 1st, 20. Chicago: West Pullman, 3.66; Mayfair 1st, 1.40. Gridley: 10. La Grange: 1st, 5. Lockport: 3. Marseilles: 1st, 2.25. Moline: 2nd, 4. Morris: 1.73. Onarga: 60c. Park Ridge: 1st, 7. Princeton: 2.83. Roscoe: 1.69. St. Charles: 5.33. Woodburn: 7. Woman's Home Miss. Union, 129.17.

WISCONSIN—\$1.00.

Kickapoo Center: 1.

MINNESOTA—\$5,854.09.

Edgerton: 5. Minneapolis: Plym., 58.24. Woman's Home Miss. Union, 74.80. Montevideo: Friends, Spec., 5.715.96.

IOWA—\$121.00.

Cedar Falls: 6.02. Cherokee: 2.24. Council Bluffs: Dodge Mem., 5. Des Moines: Plym., 20.49. Dubuque: Summit, 1.58. Eldora: 1st, 20. Garner: 8. Glenwood: 1.99. Mason City: 1.50. Monona: 2.40. Red Oak: 9.02. Rockford: 2. Rockwell: S. S., 5. Stuart: 10.22. Treynor: Ger., 3. Washito: 1.61. Woman's Home Miss. Union, 20.93.

MISSOURI—\$448.04.

Kansas City: Prospect Ave., 20; Westminster, 400. St. Louis: Olive Branch, 5. Woman's Home Miss. Union, 23.04.

LOUISIANA—\$4.00.

Roseland: 4.

KANSAS—\$34.84.

Fairview: Plym., 7.50. Topeka: Friend, 10. Woman's Home Miss. Union, 17.34.

TEXAS—\$1.00.

Amarillo: Y. P. S., 1.

SOUTH DAKOTA—\$7.82.

Centerville: 57c. Houghton: 1.85. Iroquois: 40c. Milbank: 5.

NEBRASKA—\$78.30.

Bladen: 4.80. Genoa: 5. Lincoln: Vine St. Church, 13.50; Zion, 50. Rising City: 5.

IDAHO—\$8.00.

Boise: 1st W. M. S., 7. Bruneau: 1st, 1.

OREGON—\$8.19.

Elliott Prairie: 1.48. Oregon City: 2.31. Pendleton: 1.40. Portland: Atkinson Mem'l, 3.

WASHINGTON—\$30.25.

Medical Lake: 1. Odessa: Friedensfeld, 1; Pilgrim, 10. Olympia: 1st, 5. Quincy: Ger., 2. Seattle: Green Lake, 1.25; Prospect, 10.

CALIFORNIA—\$86.53.

Pacific Grove: Mayflower, 15. Sacramento: 1st, 3. Woman's Home Miss. Union, 68.53. Grand Total, \$10,699.04.

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

October, 1913

ARIZONA—

Dragoon: S., 90c. Ft. Thomas: S., 3.20. Total, \$4.10.

CALIFORNIA (NORTHERN)—

Berkeley: First, 28.75; North, 5. Dinuba: S., 2. Grass Valley: 7.50. Kinney: S., 1.58. Oakland: First, 43.23; Fourth, 5.40; Pilgrim, 6.34; Plymouth, 7.50. San Francisco: Pilgrim S., 2. Sanger: German S., 6.45. San Lorenzo: 3. Sierraville: S., 8. Stockton: S., 14. Sunnyvale: S., 1.88. Tulare: S., 2.25. Waterloo: S., 2.20. Total, \$147.08, of which \$17.83 is C. D. Coll'ns.

CALIFORNIA (SOUTHERN)—

For supplies, 65c.

COLORADO—

Colorado Springs: First W. M. S., 5; Second W. M. S., 1.40. Craig: W. M. S., 1.50. Denver: First W. M. S., 6; Third W. M. S., 3; Boulevard W. M. S., 5; Englewood W. M. S., 50c; City Park, 15. Fountain: W. M. S., 1. Grand Junction: W. M. S., 4. Julesburg: S., 6; W. M. S., 1. Longmont: W. M. S., 10. Lyons: S., 3.56. Montrose: W. M. S., 2.50. Pueblo: First W. M. S., 2. Rico: S., 3.40. Silverton: W. M. S., 55c. Steamboat Springs: W. M. S., 50c. Trinidad: W. M. S., 1. Total, \$72.91, of which \$12.96 is C. D. Coll'ns, and \$44.95 received through W. H. M. U.

CONNECTICUT—

Bridgeport: Park St., 94; S., 12.47. Centerbrook: 1.10. Darien: 19.63. Deep River: S., 9.78. East Hampton: 3.57. East Haven: Foxon, 4. East Woodstock: S., 25. Gilead: 6. Haddam: 4. Hartford: First, 89.79; Fourth S., 7.58; Asylum Hill, 9.55. Litchfield: 26.20. New Haven: Plymouth S., 10. New London: Second, 34.11. Newtown: Friend, 100. Old Saybrook: 1.39. Plymouth: 11.52. Prospect: S., 4.04. Putnam: Second, 7.66. Salem: 3.50. Sherman: 5. Suffield: 20. Terryville: 31.24. Warren: 2.50. Windsor: 4.32. Total, \$547.95, of which \$29.04 is C. D. Coll'ns.

DISTRICT OF COLUMBIA—

Washington: First, 24; W. M. S., 16.97; Mt. Pleasant W. M. S., 10.56; Ingram Mem'l W. M. S., 2.38. Total, \$53.91, of which \$29.91 received through N. J. W. H. M. U.

GEORGIA—

Demorest: Friend, 1.

ILLINOIS—

Abingdon: 4.56. Amboy: 1.21. Argo: C. & S., 4. Aurora: New England, 1.50. Belvidere: 4. Canton: S., 5.09. Chicago: First W. M. S., 22; New England W. M. S., 8; Ravenswood, 5.75; South, 8.25; Warren Ave., 2.75; Rogers Park W. M. S., 3; Friend, 5; Madison Ave. W. M. S., 2; Mayflower S., 2; North Shore S., 50. Chillicothe: 11. De Kalb: First W. M. S., 1. Downer's Grove: C. & S., 17. Earlville: J. A. D., 10. Evanston: W. M. S., 25. Galva: 17. Joy Prairie: 5. Maywood: S., 10. Oak Park: First W. M. S., 13. Peoria: First, 30.50; S., 45.25; Averyville S., 5.08. Port Byron: 20. Roseville: 1. Stillman Valley: W. M. S., 4. Strawn: C. E., 75c. Whiteflock: 3. Wilmette: S., 31.05. Winnebago: S., 8.45. Total, \$387.19, of which \$117.83 is C. D. Coll'ns, and \$133.75 received through W. H. M. U.

IOWA—

Charles City: 28. Decorah: 10. Fort Dodge: 5.08. Glenwood: W. M. S., 1.52. Grinnell: W. M. S., 1.97. Harlan: 5.26. Iowa City: 6.90; S., 7. Manchester: 10. Moore-

land: 3. Old Man's Creek: 6.08. Peterson: 3. Pleasant Prairie: S., 2.44. Webster City: 8.75. Winthrop: S., 13.36. For pulpit supply, 10. Total, \$122.36, of which \$20.36 is C. D. Coll'ns, and \$3.49 received through W. H. M. U.

KANSAS—

Downs: S., 10. Eureka: W. M. S., 6. Great Bend: 2.16. Kansas City: Chelsea S., 5. Overbrook: 36. Topeka: Central I. C. E., 5. Total, \$64.16, of which \$10.00 is a C. D. Coll'n.

LOUISIANA—

Belle Place: S., 1.50.

MAINE—

Harrison: 4. Hiram: 1. Lewiston: 7.50. Newcastle: 3; Inf. Dept., 2. Portland: Woodfords, 5.22; S., 55c. Total, \$23.27.

MARYLAND—

Baltimore: Associate S., 5; W. M. S., 2.38. Total, \$7.38, of which \$2.38 received through W. H. M. U. of N. J.

MASSACHUSETTS—

Amherst: Hope, 2. Andover: Free, 30.22. Ashfield: C. & S., 12.80. Athol: 6.33. Boston: Phillips, 20; Brighton, 4.78; Shawmut, 26.25; Friend, 10; Immanuel-Walnut Ave. S., 16.60; Boylston, 4.17; Harvard S., 5.68; Baker, 1.93. Cambridge: First Evang'l, 14.67; Pilgrim, 6.64. Carver, North: 3. Chelsea: First, 10. Dedham: 11.30. Fall River: Central, 27.30. Fowler S., 20. Fitchburg: Rollstone, 13.36. Framingham: Grace, 10.91. Franklin: 2.48. Granby: 2.53. Groton: Estate Mrs. Shumway, 50. Haverhill: Center, 7.74. Holden: 3.08. Holyoke: Second, 350. Ipswich: First, 5. Lowell: Eliot, 13. Medford: Mystic, 6.72. Melrose: 15.60. Merrimac: 2.13. Methuen: 20.59. New Bedford: North, 6.03. Newburyport: Central, 19.25. New Marlboro: Mill River, 2.25. Newtonville: 36. Northampton: First, 22.55. North Andover: S., 10.59. Northbridge: Rockdale, 11.35. Norwood: 34.82; S., 10. Palmer: Second S., 11.59. Quincy: Bethany, 29.47. Randolph: S., 5.56. Revere: Trinity S., 6. Rockland: S., 6. Somerville: Prospect Hill, 4.75. Spencer: 33.25. Springfield: First, 4.15. Taunton: Trinitarian, 17.75. Waltham: 5.50. Warren: 6.32. Wenham: 2. Westfield: First, 26.72. Whitman: 2.11. Worcester: Piedmont, 58; Hope, 5. Woman's Home Missionary Association of Massachusetts and Rhode Island, 366. Total, \$1,479.82, of which \$45.95 is C. D. Coll'ns, and \$366 received through W. H. M. A.

MICHIGAN—

Baroda: S., 5. Beacon Hill: 25c. Breckenridge: 1. Calumet: 5. Coloma: 3. Covert: 5. Detroit: North Woodward Ave., 50; Highland Park, 5. Kendall: 2. Romeo: 1.50. South Haven: 3.44. Texas: 1. Three Oaks: E. K. W., 1.200. Tyrone: 2. West Adrian: 3. Total, \$1,287.19.

MINNESOTA—

Appleton: S., 3.20. Biwabik: W. M. S., 91c. Comfrey: 4. Cook: Coll'n, 1.30. Correll: S., 5.24. Cottage Grove: W. M. S., 1.10. Detroit: 3.93. Edgerton: C. E., 1. Fairmont: 1.20. Faribault: S., 60c; W. M. S., 1.75; C. E., 1.82. Fergus Falls: W. M. S., 98c. Freeborn: 2.50; W. M. S., 2.70. Glencoe: W. M. S., 2.80. Mapleton: 6.05. Marietta: 75c. Marshall: W. M. S., 3.28. Matawan: 1.50. Minneapolis: Plymouth, 77.44; W. M. S., 13.55; Pilgrim, 7.10; St. Louis Park, 3; Robbinsdale W. M. S., 60c. Morris: W. M. S., 4.90. New Richland: W. M. S., 2.10. New Ulm: W. M. S., 2.10. Pelican

Rapids: W. M. S., 1.40. **Ray:** Coll'n., 1.37. **St. Paul:** Plymouth W. M. S., 3.88; Pacific W. M. S., 1.40. **Selma:** 5. **Springfield:** 4. **Stewartville:** W. M. S., 2.10. **Wadena:** W. M. S., 1.03. **Waseca:** S., 7.39. Total, \$184.97, of which \$15.83 is C. D. Coll'ns, and \$50.00 received through W. H. M. U.

MISSOURI—
Bevier: First, L. Lecture, 2.52. **Hannibal:** 3. **Joplin:** First S., 2.62. **Lebanon:** 6.53. Total, \$14.67, of which \$2.62 is a C. D. Coll'n.

MONTANA—
Absarokee: 5. **Charles Heights:** 1.24. **Hedgesville:** 1. **Helena:** S., 6. **Musselshell:** 4. Total, \$17.24.

NEBRASKA—
Burwell: 22. **Cambridge:** 5.50. **Highlandview:** S., 83c. **Neligh:** 30. **Newcastle:** 4.26. **Omaha:** St. Mary's Ave. S., 47.23. **Ravenna:** S., 14. **West Point:** 10. For supplies, 25. Total, \$158.82, of which \$14.00 is a C. D. Coll'n.

NEW HAMPSHIRE—
Alton: 1.80. **Amherst:** 2.15. **Andover:** 1. **Barnstead, North:** 99c. **Concord, West:** 4.35. **Hampton:** 8.60; S., 6.40. **Hudson:** 3. **Langdon:** 2. **New Ipswich:** C. & S., 2. **Salisbury:** 1. **Surry:** 1. **Walpole:** 3.94. Total, \$38.23.

NEW JERSEY—
Asbury Park: W. M. S., 1.02. **Bound Brook:** W. M. S., 3.37. **Cedar Grove:** W. M. S., 48c. **Chatham:** W. M. S., 71c. **Chester:** W. M. S., 20c. **Closter:** W. M. S., 48c. **East Orange:** First W. M. S., 7.13; Trinity, W. M. S., 2.14. **Glen Ridge:** W. M. S., 12.35. **Jersey City:** First W. M. S., 2.80. **Montclair:** First, 75; W. M. S., 30.40; Upper Montclair W. M. S., 25; Watchung Ave., J. C. E., 1.60; Cradle Roll, 5. **Newark:** First W. M. S., 3.23; Bellville Ave. W. M. S., 3.45. **Nutley:** W. M. S., 1.18. **Orange Valley:** W. M. S., 4.50. **Passaic:** W. M. S., 1.52. **Paterson:** Auburn St. W. M. S., 2.59. **Plainfield:** W. M. S., 8.08. **River Edge:** W. M. S., 90c. **Verona:** W. M. S., 10c. **Westfield:** W. M. S., 8.20. **Woodbridge:** W. M. S., 2.50. Total, \$203.33, of which \$128.33 received through W. H. M. U.

NEW MEXICO—
Hurley: 15; Friend, 10. Total, \$25.00.

NEW YORK—
Brier Hill: S., 4.82. **Camden:** S., 12.64. **Groton:** S., 25. **Homer:** 16.64. **Irondequoit:** 3. **Java:** 2. **New York:** Christ C. & S., 20.02. **Otto:** 45c. **Richford:** 90c. **Syracuse:** Geddes S., 25; Friend, 10. **Woodville:** 3. Total, \$123.47, of which \$4.82 is a C. D. Coll'n, and \$62.64 received through W. H. M. U.

NORTH DAKOTA—
Bentley: S., 92c. **Dwight:** 1.35. **Elgin:** S., 1.78. **Fargo:** First S., 5.36. **Foxholm:** 57c. **Harvey:** 2.65. **Maxbass:** S., 4.72. **New England:** S., 4. Total, \$21.35, of which \$8.72 is C. D. Coll'ns.

OHIO—
Berlin Heights: S., 10. **Brecksville:** 4. **Castalia:** 2. **Chester:** S., 3.98. **Cleveland:** Mizpah, 4. **Columbus:** First, 13; Plymouth, 9.60; Eastwood, 3.42. **Cuyahoga Falls:** S., 10. **East Cleveland:** 1.50. **Elyria:** 1st, 11.84. **Iron-ton:** 12. **Lima:** 5. **Lock:** C. & L. S., 1.05. **Madison:** 2.70. **Medina:** 15. **New London:** 2.50. **Oberlin:** First, 9.25; Second, 13.42. **Rock Creek:** S., 6. **Toledo:** First, 2.34; Washington St., 10.11. **Twinsburg:** 2.25; S., 90c. Total, \$155.86, of which \$13.98 is C. D. Coll'ns.

OKLAHOMA—
Enid: 2. **Oklahoma City:** Pilgrim S., 13.50.

Vinita: S., 2. **Waynoka:** 4.63. Total, \$22.13, of which \$13.50 is a C. D. Coll'n.

OREGON—
Cedar Mills: 5. **Cow Creek:** Green Mt. S., 3. **Eagle Point:** Friend, 2.25. **Elk Creek:** S., 2.08. Total, \$12.33.

PENNSYLVANIA—
Meadville: S., 20.

RHODE ISLAND—
Central Falls: 6.44. **Chepachet:** 2.50. **Providence:** Beneficent, 28.80; Pilgrim, 1.50. Total, \$39.24.

SOUTH DAKOTA—
Lesterville: 7; S., 2. **Parkston:** Salem, 7. Total, \$16.00, of which \$9.00 is C. D. Coll'ns.

VERMONT—
Bellows Falls: 10.21. **Brattleboro, West:** 4.18. **Pittsford:** 18. **South Hero and Grand Isle:** 2. **Stowe:** C. & S., 7.25. Total, \$41.64.

VIRGINIA—
Falls Church: W. M. S., 90c.

WASHINGTON—
Dayton: 1. **Ferndale:** 10. **Lester:** Cong., 2.82. **Loomis:** 8.47. **Nagrom:** S., 3.19. **Newport:** 2. **Pataha City:** 3. **Seattle:** Plymouth, 45. **Spokane:** Plymouth, 7.50. **Tacoma:** First, 19.56. For supplies, 4.47. Total, \$107.01.

WISCONSIN—
Amery: 7. **Baraboo:** W. M. S., 75c. **Beloit:** First, 42.01. **Darlington:** S., 10.66; W. M. S., 2. **Davis Corners:** 2. **Delavan:** C. Club, 50c. **De Soto:** 1. **Dousman:** Immanuel, 2. **Eland:** S., 2. **Endeavor:** W. M. S., 1. **Evansville:** W. M. S., 75c; Y. L. S., 2. **Galesburg:** 1. **Hartland:** W. M. S., 2. **Janesville:** 19.17. **Kaukauna, South:** S., 15. **Maine:** 1; South, 1. **Menomonie:** W. M. S., 4. **Milton:** 4. **Milwaukee:** Grand Ave. W. M. S., 75c. **Potosi:** Friend, 75c. **Randolph:** W. M. S., 75c. **Steuben:** S., 2. **Tomah:** W. M. S., 1.40. Total, \$126.49, of which \$16.65 received through W. H. M. U.

WYOMING—
Aladdin: 50c. **Green River:** S., 10. **Lander:** S., 5.77. **Shoshoni:** 50c. **Sunnyside:** S., 50c. Total, \$17.27.

Income: Missionary Trust Fund, 161.75; Asa Bullard Fund, 478.36; Christian Knowledge Fund, 120; Legacy Fund, 261.83; Dill Fund, 79.29; Spaulding Fund, 147.30; Marsh Fund, 220. Total, \$1,468.53. Grand Total, \$6,935.76, of which \$336.48 is C. D. Coll'ns, and \$839.00 received through W. H. M. U.

During the month the Society aided 96 schools, of which 26 were newly organized.



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